Vol. VII. APRIL, 1892. No. 4.

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GEO. H. ELLIS, PUBLISHER, 141 FRANKLIN ST., BOSTON, MASS.
WESTERN OFFICE: ANN ARBOR, MICHIGAN.
AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[*Entered at the Post-office at Boston, Mass., as second-class mail matter.*]

THE UNITARIAN.

EDITORIAL DEPARTMENT: Articles intended for publication should be addressed to **Rev. J. T. Sunderland, Ann Arbor, Mich.** All other matter—notes from the churches and items of religious news of every kind—should be sent to **Rev. Frederick B. Mott, 141 Franklin Street, Boston.**

BUSINESS DEPARTMENT: Subscriptions and all business communications should be sent to **Geo. H. Ellis, 141 Franklin Street, Boston,** to whom all drafts and money or express orders should be made payable.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VII. APRIL, 1892. No. 4.

AN EASTER SERMON.

PREACHED BY REV. T. L. ELIOT, D.D., PORTLAND, ORE.

What do we mean by the festival of Easter? I answer,—Some things in common with the church universal, "the Holy Church throughout the world"; and some things which we consider to have been especially set forth to us as the truth foreshadowed and symbolized in the beliefs of ancient men, but by them imperfectly understood. According to the saying of the apostle, "First, that which is natural, afterwards that which is spiritual." We celebrate Easter in common with the Greek Church and the Roman, with the Anglican Church, the Lutheran, and all other Protestants; building upon their foundation, as in ancient times they built on other men's. For it is well known that the word "Easter" is the name of a heathen god of the springtime, that Anglo-Saxon Christians took the name at least in this way, probably because the festival fell on or about the time of a popular Teutonic holiday in early spring; and it is equally well known that the ancient name for Easter in Greece and Rome and the modern word in French, Italian, etc., is derived from the passover of the Jews. Easter is the "pascha," or paschal feast. Moreover, many of the early customs of the paschal feast and of other festivals were borrowed or impressively modified from the Greek religion, especially from the "Mysteries," as they were called, which for centuries sustained the moral and spiritual life of Greece.* The Mysteries in part celebrated a spring festival, and were survivals of older worships. They commemorated the miracle of seed-time and harvest; and the symbols of this were mingled with the rites and faiths looking to the future and the immortality of the soul, and also to moral purification, as the only entrance into companionship with the gods.

The celebration of Easter as a Christian festival was not of very early origin. It does not occur in the New Testament times. It is not named by the Apostolic Fathers.* When the festival does appear, it has grown out of the beautiful symbols of the Greek Mysteries. The new occasion to be commemorated—namely, Christ's resurrection—is planted upon the foundation of Hebrew and Greek customs and religious tradition. The general relation of the Greek culture to Christianity has been most vividly set forth in detail by an author of the Church of England and of Oxford University, the late Canon Hatch, in his work entitled "The Influence of Greek Ideas and Usages upon the Christian Church," a book to be earnestly commended to any sincere student and lover of the spirit of Christianity as above the letter † We learn from an equally weighty authority, Wellhausen, that the Jewish passover was doubtless founded upon customs and religious traditions of vastly older date than the Exodus. The custom of unleavened bread at the spring festival, and the sacrifice of the lamb of firstlings of the flock, were older rites than

*Encyclopædia Britannica, article "Mysteries." The author brings many evidences of the high religious value and moral and educational power of the Eleusinian rites. The opponents of Christianity often claimed that these rites fulfilled what was advanced by Christians, as moral and spiritual revelations.

*Encyclopædia Britannica, article "Easter." "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the Apostolic Fathers."

† The Hibbert Lectures, 1888, especially Lecture x., "The Influence of the Mysteries upon Christian Usages." The chapter has a full account of parallelisms between what is known of the Mysteries and all early forms of Christian initiation and ritual. "There were elements in some of them from which Christianity recoiled; . . . but, on the other hand, the majority of them had the same aims as Christianity itself,—the aim of worshipping a pure God, the aim of living a pure life, and the aim of cultivating the spirit of brotherhood." p. 292. See also p. 309.

the sojourn of the Hebrews in Egypt.* The explanations of these customs given by the Jews of the eighth century before Christ, and set forth as history, are probably afterthoughts or symbolic meanings read into them by the later historians.

We dwell on these facts because in them we find our justification for continuing the festival of Easter to the Christian Church and name in all its branches. To the early church Easter commemorated the resurrection of Jesus as an event taking place in his actual body of flesh and blood, and carried with it for centuries, by a sort of religious "catalysis," or "disposing presence," the doctrine of bodily resurrection of every Christian. These doctrines are grouped with the expectation of the second coming of Christ, and with a resurrection of all the dead to meet him in these bodies of the flesh and bones and blood we now inhabit. But liberal Christians of every name (including by that term those in every denomination who are on advanced ground, intellectually and spiritually) no longer hold the doctrine of an actual bodily resurrection. It is deemed inconsistent with Gods revelation in organic or inorganic chemistry, and does not fit a religion of spiritual truths. It is found unnecessary to a proper conception of the resurrection, which is a spiritual truth. The continuity of the soul's life after the body's death and permanent dissolution is an unquestionably greater conception than a doctrine which clings to the actual body as worthy of immortality. Moreover, to the early church the distinction was wholly supernatural. It belonged to a circle of ideas in which Jesus himself was thought of as Almighty God born in the flesh—his life, the life of God in human semblance, his sufferings and crucifixion,—a literal physical atonement,—to be set forth in the Roman mass, where bread and wine, by a perpetual miracle, become his flesh and blood. Easter, in this circle of supernaturalism, is the other buttress on which the arch of the incarnation rests. Christ's resurrection, together with the ascension, is the restoration to the Godhead of the manifested Saviour,—the day of his humiliation swallowed up in the glory of his resumed Deity. In all these doctrines the deep dye of Greek metaphysics is now known to prevail.

So much for the early and mediæval church. Early Protestantism carried over most of this circle of supernaturalism, as doctrine and as an intellectual scheme, but measurably surrendered sacramentalism. By "sacramentalism" is meant the order of thought which identifies religion with priestly rites, and makes salvation actually dependent upon such institutions as baptism, the mass, and extreme unction. Protestantism, we repeat, made a wide departure from sacramentalism, but clung to many of the mental conceptions out of which that sacramentalism originally sprung. The Roman Catholic has to-day perhaps a more consistent and logical scheme than the average Protestant, for that very reason. He keeps more consistently to the circle of supernaturalism, his doctrine of transubstantiation being one of his bridges between man and God,—an actual physico-spiritual link between Christ, who is the God-man, and the individual soul. And hence arises what we may call the New Protestantism and the circle of religious thought prevailing in our own church. We cannot go backward to the early church, in order to find consistency: we go forward, and find that consistency by taking a broader base, a longer radius. No one word can explain the New Protestantism; no single sentence characterizes it. It is itself a resurrection from that which bears Luther's name. We should be wrong to say it is anti-supernatural; we should convey a false idea to say that this New Protestantism breaks with the past or that it believes only in naturalism. It has not come to destroy but to fulfil. We strive to discover in all the great traditions and doctrines the germ, the living substance of truth, on which the souls of men are fed. We take up, for example, the doctrine of the incarnation, and discover at its heart the germ of a vastly greater and more inclusive truth, the fact of the substantial correspondence of the nature of Almighty God to the nature of every man. But I must not enlarge in this direction. It is by a parallel course of thought that the resurrection of Jesus and his victory over death, regarded as a spiritual fact, and the present festival of Easter, can now be said to fulfil the past, while transcending it. We can build upon the institutions of the fathers, yet enter into deeper truths, "God having provided some

* Encyclopædia Britannica, article "Israel."

better thing for us, that they without us should not be made perfect."

Easter is, therefore, for us, the festival of the Immortality of the Soul; the festival of the manifestation of God's life in human lives; the festival of the triumph of mind over matter; the festival of Christ's resurrection as the type of all resurrections; the festival pre-eminently of that greatest of all changes of which human life is capable, the change from sin to holiness,—the resurrection from self and worldliness into a life like Christ's. That Jesus now lives is a great fact, a miracle; that we now live is also a miracle, a mystery. The life of any soul, in or out of a body, is an infinitely wonderful fact. But life, considered merely as existence here or there, would have little significance; or life which is selfish, wicked, cruel, and bestial,—of what interest, I say, to us or even to that soul is a longer or shorter existence of such a kind? The character of Jesus' life, his absolute unselfishness, his God-likeness, his love and sacrifice for men, especially for the oppressed and sin-laden, his conception of God's kingdom as here in this world, his faith that man is God's child and God is man's Father, his conviction that God and man can meet in every human soul,—all this is the ground of a faith in immortality worth celebrating as we celebrate it to-day. There is a deep ground for believing in continuity of existence for that which is worthy to exist, and of survival for that which is fit to survive. In the economy of the universe of God, that is always saved which is worth saving. "What is excellent," says our greatest poet,

> "What is excellent,
> As God lives, is permanent."

Elsewhere he truly declares,—

> "One accent of the Holy Ghost
> The heedless world hath never lost."

And the soul is itself an accent of the Holy Ghost and a word of God. We therefore celebrate in the Easter festival the worth of the human soul,—a worth proved transcendently in the person and experience of Jesus. It was impossible for his disciples to think of him as dead, as non-existent, when death took his body,—impossible to think so, because it was not so, could not be so in the economy of God. The sun does not exist because we have eyes, but we have eyes because the sun shines. The ground of the faith of immortality is therefore in the reason, the conscience, the will, the consciousness of man, or rather in God's living relation to that reason, conscience, and will. By the senses it could never be thought of, much less proved. The ultimate ground, I say, of a confidence that the soul does not die with the body is that there is no reason it should so die. Jesus Christ's soul, the greatest that ever lived on earth, convinces the world that immortality is an attribute of souls that are like his; and his testimony, his love toward even lost and wretched men, gave the world that vast impetus of confidence in the priceless value of a soul which coincides and is consistent with an immortal origin and destiny. This is the truth foreshadowed in the Easter festivals of long ago. They were kept then because it was thought that in some mysterious way Christ's bodily resurrection had taken place, and proved that ours also will take place. But we may keep the feast, as I have said, with vastly richer meaning and prophecy, with the faith that "what God gives he gives forever"; with the confidence with which Jesus said, "Father, into thy hands I commit my spirit." It commemorates to us the family of heaven and earth, living because God lives.

In the Easter festivals of long ago the Lord's Prayer was taught to the newly baptized disciples for the first time. It was a secret symbol which before that they had no right to use. By baptism it was thought that God became "our Father," to whom it was (after that only) right to pray. But the real order of our faith reverses this. God *is* our Father, and therefore we say so, and signify it by outward sign. It is because God is our Father that in Christ's great name we to-day confess, and thankfully believe we are immortal. "The Spirit himself beareth witness with our spirit, that we are children of God; and, if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

To discern a moral good as possible is to come under the obligation to make it real.—*James Martineau.*

NEW TESTAMENT EVIDENCES OF IMMORTALITY.

There is one class of evidence — with many there is only one — which can meet the requirements of modern scepticism regarding the doctrine of Immortality. If there is in the history of the world a single authentic instance of the appearance to mortals of a soul that has passed through the change of death, that one instance demonstrates perfectly the truth of a future life. Is there one such? Are there many?

If there were *only one* authentic instance, its authenticity would be almost impossible of proof. Its isolation would be a powerful argument against it. No phenomenon of nature occurs once never to occur again. The fall of an apple revealed to Newton the law of gravity; but apples are falling every day, and any sceptical person may verify the law himself, and not depend upon the word of Newton. The multiplication of any phenomenon renders it more easily credible. The supernatural, so called, is only the unusual. Let it become more frequent, and it takes its place in the order of nature.

And hence, while *one* instance of the reappearance of a disembodied human soul would demonstrate the truth of a future life to him who witnessed it, a thousand instances would render the truth more credible to the world; and a sufficient number of instances would furnish opportunity for each sceptic to witness the demonstration for himself. Granting, then, that the value of this kind of evidence increases with its frequency, let us see if we can find any of it, and, if so, how much.

As students of Christian history and Christian teaching,—in which this doctrine of immortality holds so fundamental a position that Paul said, "Unless Christ be risen, then is your preaching vain,"—as students of Christianity, I say, we are naturally led to examine first the records of the New Testament, to ascertain, if possible, upon what kind of evidence the truth of immortality was demonstrated to the apostles of that faith. And we must remember, right here, that the Christian faith in immortality *was*, primarily, a matter of conviction through actual evidence. It has become a matter of *faith* only because that evidence is no longer found commonly among the followers of Christ. It is accepted now upon the word of the apostles. We believe, because they tell us it is true. But to them it was no mere act of faith, no hearsay evidence, but the actual evidence of their own senses. And in this study of the New Testament records we are to ascertain not simply what the apostles believed, but upon what evidence they believed it. In fact, we are to grant at the outset that with them it was not a *belief* at all, but a matter of *absolute knowledge.*

We are the ones who have done the *believing*, and that is the reason why so many of us now are *doubting*. But, if our doubt shall incite us to examine the evidence for the truth, it will supply its own remedy; and we shall have, instead of a *belief* which may be shaken, a *knowledge* that is founded upon the rock and which no storm of criticism can ever shake.

The question of the authority of the Bible must be briefly touched at this point, for upon this depends the value of the evidence we are seeking. The old doctrine of Bible infallibility must of course be abandoned at the outset. It has never aided in the establishment of truth, but has rather been the cause of much of the scepticism of the day. Any system of doctrine builded upon such a sandy foundation must of necessity fall when the winds and rains of criticism beat upon it. But a book does not need to be infallible, in order to be acceptable as authentic history. Gibbon's "History of the Decline and Fall of the Roman Empire" is by no means infallible; but it is, on the whole, a thoroughly reliable and authentic history. Plutarch's Lives of ancient heroes doubtless contains much that is mythical, but it is nevertheless the source of much reliable information concerning the great men of ancient times. Once accept the New Testament as a history, written in the main by men who knew what they were writing of, by men who had no motive for deception, and it becomes a source of evidence as reliable as any historical evidence can ever be. We shall find errors, we shall find instances of misapprehension, we shall find all the defects which pertain to human labors; and yet with it all we shall find a spirit of earnestness and of sincere desire to record the truth, which, like the honest face

of a witness in court, goes a long way to give us confidence in the testimony. The true estimate of the New Testament as historic evidence will be found between the two extreme positions of infallibility, on the one hand, and of mere myth and legend, on the other. Treating it, then, as a history, judging its contents by the ordinary criterions of reason and common sense, let us see what evidence we can find therein of the existence of the human soul after the dissolution of the body.

Let us examine first the recorded appearances of Jesus after his crucifixion and death. The closing portions of the four Gospels are in essential agreement as to the appearance of Jesus to the women who came to the tomb at daybreak of the Sunday following the crucifixion. An angel of the Lord had rolled the stone away, and the body of the Master was gone. As to the disappearance of the body, we may entertain what theory we please, since the record offers none. We are told that it was commonly reported that the body had been taken away by friends. At any rate, we are not to suppose that the resurrection consisted in the resuscitation of the dead body of Jesus. The sudden appearance of Jesus to the disciples as they sat at meat in an upper chamber, the doors being closed for fear of the Jews (John xx. 19-20), and his sudden *dis*appearance on every occasion go to show that the body with which he appeared was one organized for the occasion, in accordance with laws which we do not understand.

And on two or three occasions, notably on the journey to Emmaus, the disciples did not recognize their Master, which is sufficient evidence that he was not clothed in the body with which they had been familiar, but in one not perfectly constructed. And so, when we are dealing with these appearances of Jesus, we are not to suppose that the physical body of Jesus, which had been laid to rest in the tomb, is spoken of, but only a temporary body, through which Jesus could manifest himself to the physical senses of the disciples.

Let us, then, return to the account of his appearance to the women who went to the tomb. We are told in Matthew (xxviii. 1-7) that the two Marys, coming to the tomb, saw an angel of the Lord, whose appearance was as lightning and whose raiment was white as snow. This angel told them that Jesus was not there; that he was risen, and would meet them in Galilee. As they went away to bring the disciples word of what they had seen, Jesus himself met them, saying, "All hail."

Mark tells us that the angel which the women saw at the sepulchre was a young man, arrayed in a white robe. Luke tells us that the women saw *two* men at the tomb, arrayed in dazzling apparel. The variations in the record are only such as might be expected in an account not committed to writing until long after the events had taken place. The essential point of the story may be accepted as true, in spite of these minor differences. If two newspaper correspondents send to the same paper a story of a destructive hail-storm, and one says that the hail was two inches and the other that it was six inches deep on a level, we do not therefore doubt that a terrific hail-storm occurred; for, unless there had been a hail-storm of some kind, there would have been no report whatever. These variations in the gospel record militate against the theory of the *infallibility* of the Bible, but not against its *reliability* as an historical record.

In a history we do not look for infallibility, but for reliability; and the Bible may be reliable if not infallible.

Passing to other appearances of Jesus, we find that he made himself manifest to the eleven in the mountain to which they had gone at his request. (Matt. xxviii. 17.) He appeared to two of the disciples as they journeyed to Emmaus, walked and talked with them, even entered the house with them at their destination, and sat down with them to meat; and only when he blessed the bread and brake it did they recognize their arisen Master. But, even as they recognized him, he vanished from before their eyes. As they returned to Jerusalem, they found the eleven gathered together, discussing the report of the appearance of Jesus to Simon; and, while they were narrating the events of their journey to Emmaus, suddenly Jesus himself stood in the midst of them. (Luke xxiv. 13-36.)

In the Gospel of John, which was probably not written until long after the other three, we find essentially the same events recorded. He tells us that Mary Magdalene

saw at the tomb two angels in white, and that, as she turned away, she saw Jesus himself, whom she at first mistook for the gardener. He enjoined her not to touch him, but to carry word to the brethren. John then recounts the appearance of Jesus to the disciples in the room where they were, the doors being closed for fear of the Jews, and says that eight days thereafter the appearance was repeated in the same place, the doors again being shut. (John xx. 19–26.) He then records the appearance of Jesus to the disciples at the Sea of Tiberias, where again the disciples failed at first to recognize their Master. (John xxi. 1–5.)

But it is in the Acts of the Apostles that we find the most frequent accounts of the appearance of Jesus to his friends and disciples. In the opening chapter we are told that, for the space of forty days after his crucifixion, Jesus showed himself to them alive by many proofs. One of the most remarkable of his appearances was in the case of Saul on his journey to Damascus. Saul, the great enemy and persecutor of the Christians, was converted to Christianity by the marvellous character of his experience on that occasion. We may be sure that no mere delusion could have so thoroughly converted a determined enemy of Jesus, and made him the most zealous of workers for the cause he had opposed so bitterly. It is said that, as he approached Damascus, "suddenly there shone round about him a light out of heaven; and, when he had fallen to the earth, he heard an accusing voice, saying, 'Saul, Saul, why persecutest thou me?'" And to his trembling question, "Who art thou?" the voice replied, "I am Jesus whom thou persecutest." In these modern times such an occurrence might be explained by our sagacious sceptics as the result of hypnotism and ventriloquism; but to Saul, enforced as the lesson was by a three days' blindness, it was a very real occurrence, and one which he never afterward forgot. The restoration of his sight was due to a very curious combination of events. We read that to a certain Ananias of Damascus Jesus appeared in a vision and said, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one Saul, a man of Tarsus; for, behold, he prayeth; and he hath seen" [in a vision, of course] "a man named Ananias coming in, and laying his hands on him, that he might receive his sight." Here was a very curious combination of circumstances, which, even if it occurred to-day, we should hardly be able to explain as a mere coincidence. Saul knew nothing of Ananias, and Ananias probably knew nothing of Saul, save that he was the chief persecutor of the disciples of Jesus. But, after some remonstrance, he obeyed the vision, found Saul, "and, laying his hands on him, said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight." The next appearance of Jesus was on the occasion when Paul and Timothy "assayed to go into Bithynia; and the Spirit of Jesus [τὸ Πνεῦμα Ἰησοῦ] suffered them not" (Acts xvi. 7). In Acts xviii. 9, 10 we are told that "the Master [ὁ Κύριος] said unto Paul in the night through a vision [δι' ὁράματος], Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city." Many of our modern apostles, by the way, need the encouragement of such an injunction to perform their duty.

In Acts xxii. 17–21 Paul says, "While I prayed in the temple, I fell into a trance, and saw him [Jesus] saying unto me, Make haste, and get thee quickly out of Jerusalem, because they will not receive of the testimony concerning me." And so we perceive that there were some places in which even Paul, sustained by higher powers, could not remain to preach the truth. Possibly some of our friends in evangelical pulpits have dwelt more upon this passage than upon the last that I read. But my immediate purpose in quoting them is to show that Jesus, though dead, was yet speaking and working among mortals, and that he was continually directing the actions of those whom he had chosen as his disciples. When Paul had been brought before the chief priests and the council for preaching the gospel of Jesus, we are told that "the night following the Master stood by him, and said, Be of good cheer; for as thou hast testified concerning me at Jerusa-

lem, so must thou bear witness also at Rome" (Acts xxiii. 11).

These things are told so simply, and they are so vitally related to the whole narrative, that, if we place any credence in the story at all, we must admit that these disciples of Jesus believed in his frequent appearance to them, and believed that he was with them always, even as he had promised, to guide and counsel them in the great work for which he had given up even his life upon the cross. Sagacious critics may explain these phenomena as the result of mental aberration, disordered digestion, optical illusion, or what they will; but accept the facts we must, unless we reject the whole Scriptural narration, and most of us are hardly ready to do the latter.

That Jesus was not the only one believed to have appeared after death is evident from many passages in the New Testament. In Matthew xvii. 1–4 we are told that Moses and Elias appeared to Jesus and three disciples on the mount. The angels who appeared to the women at the sepulchre were *men*, according to the record; and here we might note the fact that the words "angel," "man," "spirit," "lord," are used interchangeably throughout the New Testament records. The angel of the Lord, in the original Greek, means simply a messenger of the Lord, or of the Master. The idea that angels are a special creation has no foundation in the Bible. They are simply the "spirits of just men made perfect"; and the term "man" is used very often to indicate an angel.

The angel who appeared to John on Patmos was, according to his own statement, simply one of the prophets come to counsel his mortal brother worker. In Acts i. 10 we are told that, when Jesus disappeared from the sight of his disciples on a certain occasion, after manifesting his presence to them, and they stood "looking steadfastly into heaven as he went, behold, *two men* [ἄνδρες] stood by them in white apparel," and told them that, as Jesus went, so would he come again to them. In Acts viii. 26 we are told that an angel of the Lord, or a messenger of the Lord, spake unto Philip; and in verse 29 this message is spoken of as a Spirit [τὸ Πνεῦμα]. In Acts x. 3 we are told that Cornelius "saw in a vision openly . . . an angel of God," who instructed him to send for Peter to preach in that place. When Peter had arrived, Cornelius, in telling him of the vision, said, "A *man* stood before me in bright apparel," etc. (verse 30). In Acts xvi. 9 we are told that "a vision appeared to Paul in the night; there was a *man* of Macedonia standing, beseeching him, and saying, Come over into Macedonia and help us." In Acts, xxvii. we read of that terrible journey by ship, in which Paul made such a remarkable prophecy as to the loss of the ship. When all hope was given up, after many days of buffeting by the tempest, "Paul stood forth in the midst of them, and said, . . . I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. . . . Howbeit, we must be cast upon a certain island." The literal fulfilment of this remarkable prophecy precludes any explanation of this appearance of an angel by the theory of mental delusion. Insanity is not prophetic. We cannot escape the conclusion that among the early disciples of Christianity the appearance of the so-called dead was of common occurrence. And, when we denude the Bible history of all supernaturalism, as we of the liberal school have done, we must either reject the records altogether or accept the truth of the reappearance of departed souls as a fact in nature, made possible by laws and conditions which, however little they may be understood, must be natural and universal.

I have said that, if these recorded phenomena are facts, they are not to be held as supernatural, nor as isolated occurrences, but rather as manifestations of unexplored laws of nature, and laws, too, which are universal. This statement, however, may lead some logical mind to ask whether, if these things be natural, we should not expect to find them in the experiences of the present. In fact, the Gospel which records these marvels asserts that "these signs shall follow them that believe," and that even greater things than these shall be done. Possibly we are to witness the fulfilment of this prophecy. The London Society for

Psychical Research, composed of some of the leading scientific and literary people of England, has recorded in its published reports phenomena quite as marvellous as many of these New Testament miracles. A perusal of these reports leads one to ask whether there be not, after all, some true believers and followers of Christ in these degenerate days, since the promised signs are so manifestly present. And now comes the American Psychical Society, with Rev. Minot J. Savage as president, numbering among its members some of our most eminent clergymen and scholars, and affirming its purpose to be the scientific investigation of modern Spiritualism. The secretary of this society, Rev. T. Ernest Allen, pastor of a Unitarian society in Massachusetts, told me recently that, in response to the prospectus of the society sent out to all Unitarian and Universalist clergymen, 17 per cent. of the former and 12½ per cent. of the latter had responded with a request for membership. Since no body of intelligent people would organize themselves for the investigation and study of that which does not exist, we must suppose that there are in these days, here in the United States, some very remarkable phenomena worthy of investigation; and we need not be surprised if among these phenomena, there should be some very similar in character to those recorded in our sacred Scriptures. If this should prove to be the case, we shall have a new light thrown upon the study of Scriptural exegesis; and the doctrine of immortality, already rendered credible by the testimony of the Gospels, may be so strengthened and sustained by present scientific evidence that it will never again be doubted by any rational mind.

A few days ago a poor woman, unlearned in the lore of books, told me an incident that sweetly sustained my faith in the goodness of God. She said that, when her little child, whose father had recently passed away, was dying, suddenly the little eyes brightened, the face lighted with a glad smile, the little arms were outstretched, and the lips murmured the one word "papa"; and then the little spirit passed to its eternal home, and who shall say that "papa" did not meet his little child and enfold it in his arms of love? Many a soul upon the dying-bed, when the darkness of death was gathering fast and the things of this world were fading from its vision, has been sustained and gladdened by a vision of some loved one from the other side, come to meet the new-born spirit and guide it to its future home. The death-bed experiences of Christian people have proven that the veil between the two worlds is very thin, and that through its parting folds often the forms of those we have loved and lost come forth to mortal vision.

When we have, by all the evidence we can gather, satisfied the intellect of the truth of immortality, then, indeed, we are ready to appreciate the sublime meaning of life. We know ourselves as creatures not of time, but of eternity. Visions of boundless progress haunt our mind; and, through all the sorrow and suffering that may come to chasten our earthly life, we feel the divinity of being, and know that somewhere wait for us the Perfect Beauty, the Perfect Truth, the Perfect Joy, which we have vainly sought amid the shadows of earth. We know, then, that above the clouds that seem sometimes to threaten eternal night the stars are shining, bright and clear; and, though our eyes may sometimes fail to see the light, it is there still, waiting, when the clouds shall roll away, to pour its sweet, pure influence in upon our life. And when, at last, we are ready to lay down the mortal form which has served us through many years, we shall ascend glorified into that world of spirit, to meet the loved ones that have gone before.

SOLON LAUER.

IN KINGS' GARDENS.

"I have little of this world's goods, but in my small Library I find a Paradise, in my Books a Garden of the King."

I am a poor wayfaring man,
  A child of penury and pain;
I carry out the common plan
  To toil and moil for little gain.
The world is full of fear and fret,
  With desert spaces dark and drear;
Where are our Eden Gardens set,
  That bloom in bliss the livelong year?

I take high shame for all complaint,
  For sadness, lack of courage true,
Since I'm a poet, hero, saint,
  When garden grounds of Books I view:
There I retire from noise and din,
  A monk in cloistered shade abide,
Forgetting outside show and sin,
  From rosy morn to eventide!

I put away my garments old,
  Don purple robes to walk in state,
Am clothed in royal lace and gold,
  While princes at my bidding wait:
I counsel have with sages wise,
  Brave poets sing their songs to me,
Philosophers, with starry eyes,
  Discourse on life and verity!

Historians praise great deeds and blest;
  World prophets speak with tongue of fire;
Sweet, saintly souls reveal love's rest;
  Great soldiers show the heart's desire:
These talk, and tell how good must grow,
  Disclosing heaven in glorious light;
The flowers of feeling fragrant blow,—
  All roses red, all lilies white!

In these fair gardens, ages old,
  Gray kings invite our steps to stray;
They crown with gifts the pure and bold,
  Long years are like a summer day:
The tree of knowledge there remains,
  Bright birds of paradise flit by;
The tree of life adorns its plains;
  God's river mirrors its blue sky.

My fellow-men, though winter wild
  May smite the earth with biting breath,
Here we may wander like a child,
  In paradise that knows not death:
Here time and tide are all forgot,
  All petty ills, perplexing men;
The soul has gained its heavenly lot,—
  The angels its companions then!

WILLIAM BRUNTON.

Whitman, Mass.

THE NEW PURITANISM IN RUSSIA.

The most wonderful movement of our age is Stundism. This is the awkward word to signify that at last the Slavic race is to have the same moral awakening that the Saxon had in Puritanism and the French with Jansenism and the Huguenots. From all accounts, no race has touched a lower depth of degradation than that of Southern Russia. One authority says, "The population is sunk in an abyss of foulness, addicted to all the vices of the Slav and unrestrained by any of the moderating instincts of the brute, distressed, diseased, lacking even the keen consciousness indispensable to despair." Government physicians assigned to some of these districts to stay the spread of diseases of the most loathsome sort, dependent on vice, requested at last to be relieved from a duty utterly without effect. So beastly and promiscuous are the habits of the peasantry that nothing seemed hopeful but annihilation. Nihilism is a natural product.

But out of this very filthiest moral spot on earth has risen a new enthusiasm for rightness that promises to do for South-eastern Europe all that Puritanism did for England, and more. Those who remember what such enthusiasms have done for humanity heretofore will listen with keen relish to the reports that tell of the powerful expanding force of Stundism. About the year 1860 a most pitiful tramp, one of the worser sort, in the Province of Kherson, got his soul at such an angle to God that a flash of light illumined it. He began that strange experience which we call hungering of the soul. He began to seek for light and for right. Others about the same time were touched in like manner: it is hard to explain how. They told their wishes and their longings to others. A fire was kindled, and it caught and it spread. These persons gave up drinking habits and idleness. From the outset the new gospel was one of honest industry. They not only worked for themselves, but for each other. To help was the corner-stone of the law. They forsook drink and debauchery, and learned a detestation of their former habits of life. But there was praying as well as laboring; and then a need arose for reading. They adopted the New Testament as their guide, but cared little for the Old. Their special craving was to get as near as possible to the life of Jesus. Old men and women took up their studies, and, beginning with the alphabet, climbed up to the parables. Preachers were developed,—plain and simple folk,—but some of them men of much power to lead. The most beautiful part of the work was the longing to save. The genuine old Christianity of the Saviour had nothing to hinder its adoption except a religion of ceremonies. These were swept away without the least regret. "We must worship God in spirit," said the preachers. "We do not want incense and icons, but genuine love for men." "The service of God means our living for others and dying to ourselves. God is love, and what he asks of us is love for each other who are his images, and not wax-lights and temples." The story of the daily life of these men and their devotion to the new truth and new life is wonderfully beautiful. If a man went to market who was inclined to waste his substance on drink and go

home a beast, they watched him, and followed about with him, coaxing, humoring, pleading, and finally winning him. Hundreds soon became thousands. The children were watched over and taught tenderly. Strangely enough, the famine which has so overwhelmed Southern Russia could not catch the Stundists. By the two laws of industry and mutual help, they have secured a competence during the worst years.

The testimony of the orthodox is in their favor, as well as what we get from others. The *Diocesan News* says, "The lofty morality of the Stundists is truly marvellous," only they lack religious faith in standard creeds. A political journal says, "Force and violence are foreign to their lives; and such is their kind-heartedness that the insults and injustice which they suffer, instead of kindling their anger, evoke their compassion." One more testimony is: "They are a most industrious body of people. They do not swear nor drink nor steal. One of their cherished virtues is feeding the hungry, clothing the naked, caring for the sick, sheltering the wanderer." The superintendent of police in one district reported: "In the villages where they reside crime has practically disappeared. Owing to their sobriety, their economical condition is incomparably better than that of their neighbors. Almost all Stundists can read and write."

There is no question about the depth and purity of this new enthusiasm. It seems even to be largely free from the fanaticism of Puritanism and other western revivals. It is more simple, and undertakes no counter-dogmatism of its own. From Luther to Wesley and to Channing our reformations have involved antagonisms. All the more startling is the contrast presented to the universal depth of wickedness and ignorance out of which Stundism rises.

Could you expect anything of the Czar but to foster this noble renovation of the serf life of his dominions? On the contrary, it is one of his special aims unflinchingly to crush it out. Mr. Stead, in the *Review of Reviews*, gives us a roseate picture of Alexander, and enters a partially just plea for the autocrat; but he allows that the three objects which animate all governmental affairs are to get rid of the Jews, to destroy the Protestant elements in his realm, and to foster national prosperity,—a queer and antagonizing compound of purposes. The history, therefore, of the persecution of Stundists has been almost too horrible to believe. While we have seen and heard from the exiled Jews, we have barely learned the existence of the Stundists. Orthodox priests were assigned to the work of converting them back to the fold. Totally failing in this, they reported in favor of terrorizing. They said, "You must prohibit all prayer-meetings and Bible-reading; and you must send every preacher to Siberian mines, without trial." Then followed a terrific outburst of persecution, such as recalls the worst days of the Scotch Covenanters and the French Huguenots. Efforts at bribing failed as absolutely as the exercise of force. The fire caught and spread. There was some protest on the part of those who remained orthodox. The *Golos* said, editorially: "We are carried back to the early ages of Christianity. We have true-hearted, straightforward, thrifty peasants, who, because they come together, read the New Testament, and try to live by it, acting conscientiously by society and the State, are ranked as criminals." It is impossible to recount the furious stages of persecution, ending at last in a proscription of every Stundist as a man partially outlawed from the rights of common citizens. They are all registered, so as to prevent them from securing employment, as do other peasants. In their passports is written the fact that they are of the hated Protestants. Their children are taken from them to be educated by others. The police drive them into the churches with whips. Bible-readers are sent to Siberia on conviction.

Such is the fate of Puritanism in the closing years of the ninteenth century. It comes three hundred years later than among the Saxons, but it is equally beset with difficulties. We may hope that it will not only give new moral life to Southern Russia, but move westward to inspire all Southern Europe. Such is the destiny of every great enthusiasm. No Cæsar ever was able to put out the life of God in men's hearts, and no Czar ever will.

E. P. Powell.

Clinton, N.Y.

Good temper is like a sunny day: it sheds its brightness on everything.—*Burton.*

THE DOMESTIC PROBLEM.

There is an amusing story told, as only a Frenchman can tell a story, of a young man starting out to make the tour of Europe. The mother, a thrifty Frenchwoman, whose soul has been tried by the waste and inefficiency of her domestics, asks the son to make particular inquiries in every country he visits about the servants, and write carefully to her the result of his inquiries. The son's letters to his mother are most amusing. In each country that he visits he is told that servants are worthless and insolent in that particular country, but that in another country he will find them all that could be desired. The young man visits all the countries of Europe; but the perfect servant proves as elusive as the pot of gold which the fairy tale places at the end of the rainbow.

Before I saw for myself, I pictured the domestics of the Old World as all tidy, efficient, and always respectful. But my search for the perfect servant was much like that of the young Frenchman, and I returned to my own land convinced that the American housekeeper has a not so much harder time than her German and English sisters. But Americans could certainly learn much from the Germans and French as regards comfortable living upon small incomes.

First of all, the universal apartment houses lessen labor. True, a flat is not so pleasant or independent as a house of one's own. But six or seven rooms on one floor are much easier to care for than even a small house of two stories, with attic and cellar. And in Germany, where government regulates everything, your neighbors on the second and third floors cannot sing or play the piano after 10 P.M. So one great objection to an apartment house is done away with. I do not know that there is any law to regulate crying babies; but I have no doubt the present emperor would have one made if it occurred to him to interfere in these matters.

The foreign breakfast consists of rolls, coffee, and perhaps eggs. The difference in labor between this and the elaborate *menu* well-to-do Americans offer for breakfast means a great deal in the household.

Even in England breakfasts are very simple, only adding to the Continental bill of fare bacon, jam, and cold meat. An English acquaintance asked me about our American breakfasts, and, when I told her that fruit, oatmeal mush with cream, steak, potatoes, and hot bread of some kind was the usual bill of fare, where the housekeeping was on a liberal scale, asked, in amazement, "How do you ever get your servants up early enough in the morning to prepare all this?"

On the Continent no bread is ever made in the house, and no hot muffins, griddle-cakes, etc., are ever served. But the bread and rolls are delicious, and certainly much more wholesome than our hot biscuits and hot cakes.

All cake, pastry, and nearly all desserts are bought at the confectioners', at very little more than it would cost to have them made in the house. And, greatest blessing of all, wash-day, that *bête noire* of the housekeeper, does not exist. All washing is done out of the house.

In well-to-do German families washing is only done, at most, once a month; and where worldly goods are abundant, and linen, of course, owned in large quantities, the washing is done only once in three months. I do not think this would suit the American housewife, nor would she ever consent to practise the economy in regard to clean linen exercised by the German frau.

The linen closet is the special pride of the German woman, and every girl begins very early to collect her stock of linen. But, when these closets, stocked with linen of all kinds, were opened to my admiring eyes, I could not help wishing we might have a little fresher linen upon the beds and the dining-table. However, we find no such scarcity of clean linen anywhere but in Germany; and in Italy, France, and England the washing goes out of the house.

Now, if we in America could in any way manage to get all this work done out of the house at reasonable rates, the servant-girl question would at least be greatly simplified for us here; and it seems that it is on this line we must work. Co-operative bakeries and co-operative laundries certainly could be easily established in the smaller towns.

It is a fact that life becomes more complex and affords more anxiety with every added luxury. I think the secret of the proverbial cheerfulness and kindliness of the

Japanese must be due to the fact that they have so little furniture in their houses, so little to fret them in domestic affairs.

When an Englishman sets up a large establishment, he does it thoroughly. There are the butler, the housekeeper, the footman, and a dozen or two other servants. Whereas the American will build his elegant house, spend thousands upon the furnishing, and, in the majority of instances, his wife will be her own housekeeper and butler, and care for all this splendor of polished oak, plate-glass, silver, and bric-à-brac, with two or three inefficient maids. The result is that the destitute rich woman becomes a slave to her house. She is a Tarpeia buried under the ornaments she desired. A practical illustration comes to mind. A lady of my acquaintance is actually miserable because of her door-knobs. Said door-knobs are elegant plated-silver affairs, and never should be touched with the hand. But the domestics will handle them without using the gloves which the mistress has provided, thus leaving finger-marks, not only upon the knobs, but upon the elegant polished door.

It seems to me the domestic problem must be considered from the two sides of the social world,—the rich woman's side and that of the woman living upon a small income. If the large houses were run much more elaborately and comfortably, at least for the mother of the family; if more servants were kept, and ladies were employed as housekeepers and nurses, two good results would be achieved: many an overworked mother would be spared to her family, and comfortable homes would be provided for many women battling at terrible odds against poverty. With the latter it is not so much a question of wages as it is of providing comfortable rooms and the privacy which every refined woman requires.

Further, I believe this added expense and elaborateness of living in the form of more and better service would work in the interest of simplicity as regards the great majority. If a large house and expensive furnishing meant the great additional expense for servants which such a house would mean in England, many a well-to-do man would hesitate a long time before he decided to exchange his small, comfortable home for splendor involving such an outlay. Now, in the great majority of cases, the extra work involved in caring for all this impedimenta of life devolves upon the wife and mother.

In this domestic problem there is offered a field for some original and practical work on the part of educated and practical American women; and an encouraging sign of the times is the fact that women are beginning to turn attention in this direction. Throughout the country the various women's clubs are seriously discussing the long-tabooed "servant-girl question."

The Columbian Association of Housekeepers, a branch of the "Household Economies," which has a large membership among Chicago women, and is endeavoring to organize branch societies all over the country, is doing good in the very fact that it is presenting this subject of housekeeping in its broadest significance to the women of America. A general mass meeting is to be held next October at Chicago, under the auspices of the "Columbian Association of Housekeepers." Mrs. E. B. Harbert of Evanston is chairman of the committee having this work in charge.

All associations of women throughout the country are asked to send representatives to this meeting.

Co-operative bakeries and laundries, working-girls' clubs, ways in which domestic service may be made less burdensome and irksome, will be considered.

Under the auspices of the Columbian Association a cooking school and a training school for servants is being established; and there is reason to hope that, when women begin to earnestly consider the difficulties which beset them, a way will be found out of them.

MARIE C. REMICK.

Chicago, Ill.

REV. E. C. L. BROWNE: IN MEMORIAM.

A SERMON PREACHED IN CHARLESTON, S.C., FEB. 7, 1892, BY REV. H. A. WHITMAN.

"Tychicus, a beloved brother and faithful minister in the Lord."—EPH. vi. 21.

These words, which Saint Paul applied to one of his fellow-laborers in the ministry, express in a brief but comprehensive manner the qualities of heart and the faithfulness to duty that characterized your former pastor, Rev. E. C. L. Browne, and which,

so far as I can gather from those who knew him best, made him a man deserving of the greatest love and an efficient coworker with God. From all sides, in this congregation and out of it, comes the testimony that he was a rare spirit, opulent with the gifts and graces that win affection and constitute one a faithful minister of religion. On this occasion and in this presence I feel my utter disqualifications to speak that which will comport with the character of him whom you knew so long and so intimately. And, now that I have taken upon myself the task of telling what you know far better than I do, it grieves me that I never had any acquaintance with this gifted man. Whatever tribute I may bring to his memory, unworthy of him as I know it must be, I find it in my heart to-day to wish that it could be one of personal love and friendship.

Passing over the early period of Mr. Browne's life, of which we know but little except that he was born in one of the many towns near Boston and of good New England stock, we come to what may be regarded as the turning-point in his existence, when he determined to dedicate himself to the work of the ministry. To prepare himself for this exalted office, which demands of a man self-sacrifice and love for others, he repaired to the Divinity School at Meadville, where he developed those rare qualities of mind and heart of the fruits of which you were made the happy recipients for so long a time.

After filling one or two important pulpits in his native New England,—his first call being to Bolton, Mass.,—we find him settled over the church at Keokuk, Ia. Both at Bolton and Keokuk he must have endeared himself greatly to the people; for the news has reached us that memorial services are now being held at these places as a tribute to his worth as a man and as a minister in the Lord. While at Keokuk, the rigors of the climate began to affect him; and his constitution, never strong at any time, soon became weakened. He was advised to seek a warmer latitude; and, naturally, his thoughts turned to the Charleston church, the "lonely outpost" of Unitarianism in the South, then without a pastor. On your invitation he came here, I believe, in January of the year 1876. The first Sunday after his arrival he was prevented by a sudden attack of illness from officiating at the service for which he had been advertised. It was not until the following Sunday that he was well enough to preach. The impression that he made on the congregation was most favorable, the result being that he was invited to become their minister.

You are all acquainted with the history of his ministry here. It was in many respects a most eventful one. During his residence among you of nearly fourteen years this church passed through some of the most trying and critical periods of its existence, through all of which he showed himself to be a man possessing in largest measure the spirit of unselfish devotion for the cause that lay nearest his heart. First came the dreadful cyclone of 1885, which marred greatly this beautiful edifice. Steps were immediately taken to repair the damage; and at the suggestion of Mr. Browne, and under his supervision, certain alterations were made which added considerably to the beauty of the church. But hardly had this been accomplished, at much expense to the little band of faithful disciples who worship here, when the greatest calamity of all visited your fair city, appalling the stoutest hearts and laying in ruins many of its finest buildings, both public and private. This church met the full force of that terrible earthquake shock in the fearful night of the 31st of August, 1886. Its graceful tower reeled, tottered, and fell with a crash through the roof, destroying nearly the whole of the delicate tracery overhead, and making of your beautiful Zion a heap of ugly ruins. I can readily imagine your grief, your well-nigh despair, as you gazed next morning upon the wreck which that night of horror had wrought.

At that awful time, which so tried the souls of men, your pastor was away on his vacation. But, unmindful of his own need of rest, and like the true shepherd that he was, he hastened back to his people as soon as he heard of their sore straits. He came to inspire by his presence and example, to cheer and comfort with his words. Few—none—will ever forget his kindly ministrations in those trying days and nights when the rumblings and vibrations of the earth portended still greater disasters to follow.

I remember reading a reported sermon of his preached at the time, which must have tended greatly toward allaying the superstitious fears with which so many of the people of this city, among all classes, were seized.

Among the foremost to encourage the work of rebuilding the waste places and to engage in it with his own hands was your lamented pastor. To many a man situated as he was, with only a handful of people about him, the restoration of this church would have seemed a forlorn hope. But he was not a man to despair. He knew that his little flock were possessed of faithful hearts, and would stand by him in all his efforts. Fortunately for him and his congregation, the American Unitarian Conference was in session at Saratoga about the time of the earthquake. To it Mr. Browne sent a message by telegraph, telling of your disaster. A friend of mine who was present at that Conference told me how the vast audience was thrilled by the news, and how in an incredibly short time a princely sum was raised for the rebuilding of your church, an account of which noble generosity was immediately flashed over the wires to cheer your hearts and the heart of your minister.

Mr. Browne watched with loving interest the work of restoration. He was frequently present not only to supervise and direct, but to lend help with his own hands. As you look around you on every side, within and without these walls, you will find many mute but eloquent witnesses of his artistic taste and deft handiwork. Each beautiful window, which he selected and helped to put in its place, may be regarded as a memorial of him. And out there in the churchyard many a shrub and vine planted by him will, in their spring-time leafage and autumn tintings, recall vividly to your minds the thoughtful care and tender love he had for everything connected with this place so dear to his heart.

The larger part of Mr. Browne's ministerial life was spent in Charleston, and from what I can learn he did some of his best work here. And, considering all the trying circumstances in which he and the church were so often placed, it was a work from which even a braver soul than his might have shrunk. But he did not falter in the discharge of his duty, though he must have had many misgivings and met with not a few discouragements. To you he was indeed a faithful minister, and that he was greatly beloved the presence of this large audience fully testifies.

From Charleston, whose climate had ceased to benefit his waning strength, he went in the autumn of 1889 to Pomona, Cal. But, alas! the sands of his life had run too low; and, after a ministry there of only a few months, he was compelled to abandon forever his chosen and cherished work. You who knew him best will understand the pain he must have felt at the necessity of this step; and you will understand, too, the gentleness and patience he displayed, not only then, but throughout all the sad and weary days that followed. But that you may know even better his submissiveness of spirit and his continual uplook to God, who deals tenderly with his children, I cannot refrain from quoting his last poem, published only a few days before his death, entitled "Unconscious Prayer":—

"While so my God I blindly sought,
As one in ways of God untaught,
  Nor asked his cheering face to see,
He in my heart his answer wrought,
  As one who, caring, sought for me,
  To soothe his child most tenderly.

"He helped me understand the strife,
Alike with joy and peril rife,
  In which he bids me bear my part.
My heart was lifted in my life,
  And my life lifted in my heart.
  I felt the folding shadows part.

"Lifted my heart from gloom and sorrow,
Till I might worthier purpose borrow,
  Hushing the murmur and the blame.
Then my soul asked another morrow:
  New hope with resolution came,
  And impulse from some higher aim.

. . . . . .

"Day's light is his forgotten face,
Night's peace his unforgetting grace.
  Come toil, come sorrow, joy, or sin,
I seek no more in outward place
  His word or countenance to win,
  Whose love and healing wait within."

Thus he portrayed what must have been his own experience; and, when at last the time came for him to close his eyes to all earthly scenes, you may be sure it was only a sleep from which he awoke to "another morrow," to gaze on heavenly scenes. For my part, I feel as though I could congratulate him on having entered upon that

larger and purer life which has so completely swallowed up the pain and sorrow of this world. And, doubtless, if you could see him as he now is, you, too, would not want him back to be tortured by the old pain. For

"Not dead, but free, he soars above
The limit of your lesser scope;
And you, because you shared his love,
May cherish the uplifting hope
That life to you is more, by just
His attitude above your dust."

I would fain linger here, telling of the end of a beautiful and well-spent life; but my task would not be complete if I said nothing about the character of your friend. From this part of my discourse I naturally shrink; for, since I never had the privilege of knowing him, I have been compelled to make use of the information of those who, in their too partial love, perhaps may have exalted his virtues. I shall therefore try to be modest in my estimate of his character, saying neither too much nor too little, but enough to indicate in a general way the kind of man he was.

Mr. Browne undoubtedly possessed an artistic nature and poetic instincts, the cultivation of either of which might have made him distinguished in the field of art or of poetry. As a consequence of these gifts, he was a man of exquisite sensibilities that were easily impressed by every form of beauty, whether of morals or of things which appealed to the eye and ear. These qualities of soul were indexed upon his face of clear-cut features. He was one of those men who are usually supersensitive, and whom a frown will depress and a smile will elate. He had high ideals for everything; and, living always, as it were, in a pure atmosphere of thought and feeling, he was attracted by the beauty of a good action and repelled by the ugliness of a mean one. But this delicacy of perception of moral actions and qualities, which gave him pain or pleasure as they were bad or good, would have made him rather effeminate if it had not been for the sturdy independence and undaunted courage which also characterized him. This strain of heroic blood came from his father, who, as we are told, opposed in New Hampshire, where he became a resident, the law that required everybody, no matter what his religion was, to be taxed for the support of the town church, and who, in consequence of his opposition and refusal to pay the tax, was sent to prison. Thus, by inheritance, your late pastor was of that rare type of manhood in which we find womanly sensibilities united with manly strength and courage.

Such being the fundamental basis of his character, you can readily perceive that he would be considerate of others, but bold in his denunciations of their wrong-doing, gentle and winning in his manner, but firm and aggressive in his thought, tender in his sympathy, but unyielding in his convictions, loving of heart, but strong of mind. The possession of these qualities made him both preacher and pastor; for it is not every preacher who is also a pastor, nor is it every pastor who is also a preacher. Mr. Browne was both to an eminent degree.

Again, from his possession of these leading traits, you would naturally infer that he would be attentive to the little things of his ministry. And so he was. One's life, he felt, could not be made a complete poem, perfect in all its parts or like a beautiful picture charming the eye and entrancing the soul, without attending to the smallest details of duty. It was this remembrance of little things in the lives of his friends that drew them to him with hooks of steel. It might be only the date of the death of some loved member of a family dear to him; but that date he never forgot, and from his far-off home in California and on his dying-bed he would think to send a loving message to those smitten with sorrow long years ago. Alas, Tychicus, thou beloved brother and faithful minister, few of us in our ministrations are like unto thee! We forget so easily the little things that enter every day into our pastoral duties, and think too much, perhaps, about what we shall say from our pulpits. But thou wast not so, and therefore thou wast always tender and very gracious in thy sympathy with trouble of any sort.

It is not difficult to understand how such a man, possessing so fine-grained a nature, should sometimes feel chafed by the limitations of his life here. Isolated almost entirely from ministers of his own faith, and denied the fellowship and sympathy of nearly all the religious teachers of this city, the wonder is that his native sweetness of

disposition did not become embittered. Broadly tolerant of all religions, cultured, refined, sympathetic, deeply spiritual, a follower of Christ and a lover of all men, I cannot understand the systematic neglect to which he was exposed outside of his own congregation while pastor of this church. Pardon me for saying that I understand and appreciate the position in which he was placed, though the rougher elements of my nature make me indifferent to those things which to his sensitive soul must have been painful.

But his life is ended. He has fought the good fight of his faith, and won his crown of rejoicing. Whatever faults he had we will bury them with him in his grave. We will remember only his resplendent virtues, see in all things about us silent tokens of his love for you, endeavor to catch the inspiration of his better life, and move calmly and confidently on in the paths of truth and righteousness he indicated to you. If the spirits of the just in their heavenly home know what mortals on earth do, this would give your beloved brother and faithful minister his greatest joy. He would then see that his work here, about which he used to be despondent, was not in vain.

SINCERITY IN RELIGION.

In a time of intellectual weakness and spiritual deadness in England, more than a half-century ago, a great though peculiar genius, Thomas Carlyle, took for his text this sentence: "Sincerity is better than grace." His voice, though somewhat harsh and inarticulate at times, was for a season like a trumpet-call to judgment. Complacent conformity found itself pricked to the heart; the white light of a tremendous earnestness was turned upon easy-going indifference; conventional pretence was made to look infinitely mean by the luminous flashes of a fiery invective. In the message of Thomas Carlyle there was a breath of life from the mountains of the Lord.

It needs little illustration and no argument to show that sincerity lies at the bottom of everything excellent in the individual and everything noble in civilization.

One of the elements of human life, prized alike by ancient and modern peoples, is friendship,—the merging of two lives in a common affection and a single aspiration. This has been one of the purest fountains of joy and one of the most potent agents of civilization. But there can be no friendship without sincerity: there must be perfect confidence in each other's singleness of mind. If a suspicion arises that something has been held back, that there was a shade of duplicity in word or act, or that one's real purpose is kept covered by artifice, then this divine flower is at once destroyed.

And sincerity is fundamental to other excellences besides friendship. The historic influence of great men is inseparable from a belief in their sincerity. It is, after all, not so much a man's genius or his deed, but the moral quality of his personality, which gives him power for good over the lives of people, and enables him to change the currents of history. We every day see geniuses destroy infinite possibilities because they possess no manhood. The man who makes himself a beneficent historic force is one who represents in himself an absolute fidelity to some imperial principle or important human interest,—a Luther who defends the soul against priestcraft, a Washington who never deviates from an exalted patriotism, a Lincoln who toils with singleness of purpose for his country. These names are prolific seeds of civility; and they are immortal. But how quickly they would have gone into the dust before the proof that they were merely playing a part!

If sincerity is so important in the world at large, it is evident that it is tenfold more important in religion. Insincerity in religion is hiding the light which God has put in the soul. And to this probably Jesus referred, when he said, "No man, when he hath lighted a candle, covereth it with a vessel, but setteth it on a candlestick, that they which enter in may see the light." Letting one's light shine out is sincerity; but covering it over with pretence and tradition is that insincerity which is the unpardonable sin. From this we see that dangers do not come so much from the sincere believer of any faith, however narrow and crude, as from those who, like the Roman augurs, smile as they meet, but carry on the farce of pretending to believe what they do not believe. Any man who is holding his lighted candle

out into the dark to make some little spot more safe and cheerful, even by the use of only a few feeble rays, is doing God's service. It may be a very small light, but his duty is well done when he makes the best possible use of it. But the man who hides the truth he knows, not daring to break away from custom or brave the frown of disapproval, is as guilty as one who should extinguish a beacon light kindled to warn men from the deadly breakers. Sincerity in religion is making the lantern of the light-house blaze with the truth of to-day; for far out on the deep there is some poor mariner who needs just that light to save him.

The light which Calvin or Luther had will not reach far enough: it must be the truth that has come to our time and to us. When science shall give the light-house keeper a new appliance which will make his light seen far off through the fog, will not all who refuse to use it be responsible in a measure for the death of those who go down to watery graves in the sea? Is our guilt the less, if, standing upon some great headland, with a modern revelation in our hearts which has given us liberty and gladness, we make believe and proclaim the old dogma that gives no help to those in fogs of doubt, which our own best thought would have penetrated with guidance and deliverance?

A man who is playing tricks with his own nature, trying to be one thing to himself and another thing before the public; a man who withholds his honest conviction from fear of loss of position or popularity, or one who uses conventional phrases to keep his place when they do not represent his real belief,—these men cannot reach a religious life of any grace or sweetness.

A lady in Boston recently went to one of the most distinguished clergymen in that city—a Trinitarian Congregationalist—and made known her religious position. She did not believe certain dogmas, long considered essential in the creed of his church, and still retained in it, so far as she knew. She frankly stated her decided opposition to them, but she had found help in his preaching; and she expressed a desire to join the church, provided she could do so without pretending to believe these dogmas. In a hearty manner the minister assured her that these dogmas were a dead letter,—kept in the church only as a piece of ancient history,—that he himself did not believe them; that she need not pretend to believe them, while he appointed a day when he would be glad to welcome her to the membership of his church. But when the day came, to her great astonishment, she, with others, was asked to stand while that very creed was publicly read, with the understanding that she and the others believed it all! Well might she be indignant, and charge this minister with most reprehensible insincerity! Here was a man, professing to be a servant of God, engaged in preaching the gospel, who publicly read as a description of saving faith a creed fundamental parts of which he had in private confessed that he did not believe; and not only was he willing to act a lie, he was willing that this woman should come into the church as a participant in his lie, and begin her public religious life by the most poisonous act of practical atheism! Had he never heard that the Lord must be served with sincerity, and that the gospel is truth! These are the things which make us feel that judgment must begin at the house of God, and that the time is not far distant.

I do not wish to speak harshly of the pulpit: I would not imply that ministers, as a rule, are insincere; but I see otherwise noble men doing astonishing things in religion, preaching one doctrine in the pulpit while having another doctrine taught in the Sunday-school; living in their studies on Darwin, Martineau, and Emerson, but contradicting them in their public teaching; using old phrases in a new sense to tickle the ear at once of conservative and radical; evaporating the creed into a vague fog that blinds and paralyzes, satisfactory because so dim. This is tampering with veracity, and whoever tampers with veracity destroys the vital force of civilization.

Attempt is made to justify what I have been condemning by holding that it is necessary to lead people slowly, for they are not ready for advanced ideas. But when will the people be ready if the clergy deal in half-truths, and allow tradition to hold the Sunday-school in bondage? The people are ready for the best truth the minister can give, regardless of the creed. There is no such thing as teaching new ideas by degrees. You do not teach a boy

that two and two are three, in order to prepare him for learning that two and two are four. Teaching that every word in the Bible is inspired does not prepare people for the results of modern scholarship. Teaching that heaven is reached by belief in Jesus' righteousness does not prepare people for the sublime conviction that heaven is the outcome of our own growth in righteousness. God gives truth, not to be dealt out in fragments, but to be passed on to others in all its majestic entirety.

Do we want a truer science, a nobler home, a more efficient school, a juster market, a purer State, a diviner Church? Then we must make sure of the essential preparation: we must be sincere in religion. We must use our influence to publish the highest truth found, and spread the use of reason in religion; we must see to it that our children are carefully taught what we have found to be the noblest and most useful doctrines, for it is as wicked to load a young heart with superstition as to expose a child to evil companions; and we must use our whole influence in a rational and manly fashion for the things of the spirit that have been our joy and our emancipation. And to the decalogue we must add this commandment: No salvation without sincerity.

JOSEPH H. CROOKER.

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THE BASIS OF BELIEF IN GOD.

The average man or woman unacquainted with the intricacies of philosophy is rather surprised to learn that the existence of God can be seriously doubted by any individual. Such are aware, of course, that a class of men called Atheists exist; but, as a rule, they suppose the negative belief put forth to be the outgrowth of a superficial thought of religion, or of an indolent vicious conception of the world. There are thousands of people who have no philosophic theory of existence, who in the main are innocent of any knowledge of the deep-seated tendencies of the age in which they live, who certainly are incapable of appreciating the fine distinctions, ever becoming finer, which are being drawn by the two great historic schools of thought, who, nevertheless, invincibly believe in the reality of a personal God. Ask one such for proof, and possibly he may refer you to the evidence of design in nature, or to the sense of morality within; but most likely he will fall back on a sort of unavoidable dogmatism, and answer, "It must be so." As a rule, because of a want of logical training, the average man finds it hard to exhibit intelligently the mental and emotional processes by which he arrives at a conviction (for it is a heart conviction more than an intellectual conception) of the reality of God. He falls back, when interrogated, on what he feels is a reality of his conscious experience. We need not, indeed, be surprised at this, when we hear so princely an intellect as Newman declare in effect that, while the conviction of God is irresistibly borne in upon us as true, it is hardest of proof.

Now, why is it in these days of "Cosmic Theism," when not alone one man can be spoken of as "Gott-betrunken," that formal logic should be as powerless as ever in the matter of affording us any adequate proof of God? Why should Newman and the average man be alike forced to fall back upon a sort of unreasoned conviction, and simply say, I am persuaded? We go to Spencer (our greatest empiricist, and after Mill one of our greatest constructive logicians) in our distress; and, speaking in the name of inductive science, he refers us to a term, "unknowable energy." It is useless for us to point out that nothing can be known by reference to an unknowable, and that God, as thus conceived, is a cold and barren negation. He calmly reiterates his phrase. Yet Mr. Spencer is quoted as having stated that, as regards God, it is not a question of less than personal, but more. Why?

It might be pointed out here, as a sort of prelude to the main question, that the fundamental weakness of the materialistic school is that it treats consciousness as subordinate to matter and force, thus denying that man's will is a free activity, by free activity being meant not an activity existing in independence of law and environment, but simply the capacity of a rational being to originate a fresh mental state,—in a word, the power of self-realization. Mr. Spencer, because he fails to grasp this fundamental truth, must be considered a partial failure as an intellectual bridge-builder. He has left us on

the sensuous side of the stream of thought, with some colossal and truly built pillars; but he has told us that more no mortal man can do than keep laying just such pillars into a misty and illimitable sea. But merely to lay pillars, it is needless to point out, is not to build a bridge. We need, in addition, a design and an opposite shore. Hence Emerson, though his thought-structure seems airy and gossamer-like to the empiricist, as fragile as the famous "Al Sirat" in the Arabian legend, and as safe to the faithful, yet is a truer bridge-builder than Spencer; for Emerson began and ended with soul, or consciousness, whereas Spencer, beginning theoretically with matter, force, and uniformity (really with his own forecasting intellect), stops short on the threshold of consciousness, and, without ringing the bell, decides that the place is empty. He ignores self-consciousness as a spiritual reality; and for this reason his system must always remain a series of splendid fragments, true as regards the explication of many particular facts, but false as an explanation of life on the whole.

Now, reverting to the main inquiry, it is precisely this spiritual self-consciousness which the average man, consciously or unconsciously, emphasizes as the supreme factor in knowledge, and as his basis of belief in God. It is indeed because man is ever interpreting the world in terms of his own experience, being necessitated so to do, that things take on an intelligent aspect. Moreover, in the free energy of will, he gets not a hint merely, but a revelation of a power higher than that manifested in a cold and featureless uniformity of nature. The existence of self-consciousness as supreme is the presupposition in all his thinking, and it is the living germ of belief in a personal God. It has, as a matter of fact, always been the salt that has kept religion from degenerating, on the one hand, into systems destructive of human personality, and, on the other, from an identification of God with nature, as scientifically conceived by eliminating the personal element in God. The conviction of the reality of God is born when the self is truly realized. Fortunately, Plato's "starry eyes" with which to gaze on the soul are not necessary, because selfhood to the majority of men is the one supreme fact of existence. Turn self into a fiction of the metaphysician, however, and "Pippa Passes" would straightway lose its beautiful significance; for God would not be in his heaven, and right would be but the operation of an impersonal force. Personality is the basis of belief in God, and the recognition of free will as constituting the essence of personality is the foundation of morals. Deny one, you necessarily deny the other; and, for the deep-seated conviction of the soul that God is, you substitute a mystery of physics. "The fool saith in his heart, There is no God," because he is not, in the true sense, a person any more than, to use Martineau's superb illustration, "a piano is a piano at the bottom of the sea." We should not in reason expect the fool to say anything else. Selfhood is the only proof we require of Godhood. If we can look through nature up to nature's God, much more we ought to be able to look through the inner firmament of the soul to the God of the soul. The average man, then, is right in falling back on his own personality as sufficient reason for belief in a personal God.

JAMES C. HODGINS.

Toronto, Can.

THE COMING RELIGION. *

All thinking persons are conscious of disturbance in the religious world: that doubt, as well as a larger faith, is abroad in the land. But, being themselves in the disturbance, it is not easy to see the possible outcome. Now what is going on? What is to be the result?

Let me first take up points that trouble people as they face this question. Many think that the Bible is threatened, that the disturbers do not wish to accept God's truth. Is it any opposition to the Bible that is inspiring the new work? Is Dr. Abbott or Dr. Briggs an enemy of the Bible?

No: it needs to be noted squarely that the advocates of the new thought are not opposing the Bible in any way. We do oppose the theory that the Bible is a book with no mistakes in it of any sort. We do not accept that theory; and, note, the Bible makes no such claim. What we refuse to be bound by, then, are theories that very fallible men have made up about it. The

* An abstract of a sermon preached in the Church of the Unity, Boston, Feb. 21, 1892. From the *Herald*.

whole controversy is here: it is no question of the acceptance of the law of God, but the question among earnest men of what the Bible is.

Again, there is an impression that the new movement threatens Jesus. The whole question as to the person of Jesus is as to what he was, that we may find the truth about him. Modern thought opposes certain myths and legends and dogmatic beliefs—two-thirds Greek and Roman, nearly wholly pagan—which grew up gradually through three hundred years, until they culminated in the fourth century in the Trinity. We are trying to find the truth about Jesus, and the truth must ever be diviner than any falsehood, however hoary.

Another thought: There is a feeling that, as a result of the modern movement, the foundation of ethics is shaken. Let me refer to the saying of a famous Roman Catholic writer, Mr. Lilly, in an article in an English review, that, if all the religions on the face of the earth were wiped out of existence, not one single moral principle would be touched or changed. And I agree with him, because the principles of right and wrong are inherent in the nature of things. No religion ever originated a single ethical idea. These principles are not originated: they are discovered. Is religion in any danger? The people who talk as though it were show they do not comprehend what religion means. Religion is the eternal relation between the individual soul and God. The essence of religion is there: theories about it may pass away.

We need not tremble, then, lest any important truth is in danger while this discussion goes on. Religion cannot pass away.

What is it, then, that is going on? Why, the most hopeful thing in all the world. Humanity is growing, that is all. Humanity needs a new theory, as a child needs new clothing; and the new garments of thought must be more grand, more adequate to the increased stature of the world. It is as if a sprouting acorn should be pitied by its smooth, unbroken fellows, because of the broken shell which is the promise of the oak.

Why, friends, if we ever grow any, the old must be left behind; and that is all that is taking place. It is not a period of infidelity that is sweeping over the world, but a flood of God's new light.

Let me now hint to you, if I may, the outlines of what I believe to be the truth that shall come of the present discussion.

First, we are coming into the thought of a new universe home, adequate to our dream of an infinite God. The universe of the Bible was a three-story affair,—the earth flat, the heaven a dome overhead, through which the snow and rain came down; and, just above was heaven where the angels lived. And the world of spirits was nothing but a cellar beneath. All was a tiny, baby-house affair.

The universe of the Middle Ages was no improvement on this. Only in modern times have we gained a conception that makes the universe worthy to be the home of an Infinite Being.

Next, we will have a grander conception of God. Mark you, friends, those men are shallow who think that theism will be lost. The most famous of them have to define matter to make room for what we mean by spirit. Materialism is dead; and it is science that has killed it, not the church.

We have, then, a grander God than the old,—a God here, a God as really throughout his universe as I am throughout this body. He is no less personal, in the sense that the essential thing in personality is consciousness; so that we can call him Father, knowing that not only the cry, but the thought, finds conscious echo in his heart.

We are not troubled by complaints against the Bible and its revelations. We can pick out the truths from all the Bibles of God over all the world. Revelation is all-divine truth, God's word, ever growing, ever unfolding, as the faculties of men unfold to meet it.

And incarnation, can we believe in that? There is to be a nobler doctrine of incarnation than any age has ever held. We are going to believe that humanity is God's child, each and all of us. The doctrine that has been taught concerning Jesus is only a prophecy of what shall some day be true of every man.

And mediation,—will that play any part? Yes: every man who is true to his ideal is a mediator: he helps to atone. His suffering is vicarious: he lifts and leads the race

toward his ideal. He, in his degree, is helper and savior, as truly as was he of Nazareth.

And now let us turn to the church. Is there to be a church in the coming ages? Why, friends, it both saddens and amuses me when I am asked such a question. What is religion but the eternal search of the race for the fulness of life? Being, then, the most important interest of the race, it cannot help becoming incarnate. Religion must organize always, as naturally as the elements that go to make a crystal, only I like not a crystal, for a crystal does not grow.

There is to be a church as much grander, as much nobler than the past has known, as the human imagination can see. Will it have symbols, rituals, sacraments? That will be as its members shall choose. They may be as simple as the Friends; they may be as elaborate as the Roman Catholics. The symbols, the rituals, if they exist, must be vital. I believe it will have rituals and symbols; that it will glorify itself with all the beauty that man can devise.

Worship, in the minds of some, is thought of as to pass away. They must have curious ideas as to what worship means. It is the noblest characteristic of man: it is the upward look, the bending soul, in recognition of that which transcends it. To ask whether there will be worship, then, is to ask whether man will keep his noblest nature.

And will they pray in this church of the future? Friends, the conception of prayer that is to dominate the future is as much higher than any conception of the past as the conception of a child nestling in its father's arms is nobler than the petulant begging of the child for playthings. We have outgrown that conception of prayer which thinks that we petulant children can ask God to change the laws that he has made.

If I supposed that any word of mine could interfere with the working of the universe, I should never dare speak again.

Prayer is more than begging. There is the communion, the trust, the strength, that thrills down from this high trust into our hearts. There is all left that Jesus dared ask for, for never did Jesus beg as I was taught in my childhood.

Such, then, in regard to these great points of belief in the church of the future, is my belief.

Now I want to speak of the method of the religious growth of the coming time. There will be no orthodoxy and no heresy; for there will be no infallible standard of truth, in the old sense, by which man can be tried and be found wanting.

In no scientific society has there been such a thing as heresy. Whatever is verified as true is accepted by all intelligent people because it is true. No man ever voluntarily turned against the truth. It has been the assumption of infallibility by human beings that has made the heresy and its persecutions of the past. In the coming time nobody will think that any intelligent man wishes to deny the truth. All will seek it, and there will be no refusal to see and accept it when found.

So there will be no reason for persecution, for hatred. The religious men of the future will be looking after the truth, trying to live it; and it will never occur to them to think disagreement an offence,—disagreement at least on these questions about which there is no possibility of knowing anything.

The work of the Inquisition appears like the doings of insane men. The future church will be sane: in all the departments of life it will be seeking to find the truth, and to get into ever closer and closer relations with God. There will be no more breaks and upheavals, but change, like the change of dawn. The old evils will be outgrown and left behind; and the "low, sad music of humanity" will sink down and back until it is forgotten, to be succeeded by glad songs of joy and thanksgiving.

M. J. Savage.

A LAWYER'S REPLY TO INGERSOLL.

As the New York *Telegram*, in the recent Ingersoll controversy, overlooked or excluded all the Unitarian replies to the great infidel, it seems fair to ask if this was because their positions are unassailed or because their replies were unassailable?

The only creed of Unitarians is the Sermon on the Mount, and their only God the one to whom Jesus prayed as "Our Father

in heaven"; and neither the prayer nor the sermon contains any hint of the orthodox doctrines in dispute to-day. Any child can read the Sermon on the Mount to Col. Ingersoll, and draw his assent to nearly every word of it. There is in it no fall of man, no trinity, no atonement, no eternal hell, no miraculous birth of Christ, and no resurrection of the body. These great dogmas of Calvinism were no part of Christianity until long after Christ.

The new "Gospel Criticism," by Rev. Dr. Orello Cone (see page 172) appears to make it certain that Mark is the oldest Gospel, and that it rightfully ends with the eighth verse of chapter xvi., thus leaving out of that truest gospel record the later superstitions which have so plainly been added in the last twelve verses of the Common Version, and in the later Gospels. This great fact, if sustained, places the Unitarian Church on the most solid of all Christian ground,—that of the oldest Gospel,—and opens the wider view, plainly unassailable, which shows the only important conflict of to-day to be between the real teachings of Jesus, which Unitarians believe, and those later additions to the Gospels which Orthodoxy clings to, though they have borne only the bitter fruit of Calvinism.

That conflict between Jesus and Calvin is now at its height, was never more urgent or needed, and will never end while Presbyterian bigotry continues, as in the Briggs case; and it *should* never end until the last Calvinist disowns the creed which burned Michael Servetus in Geneva, and confesses that such burning was a brutal murder by his church, only excelled in cruelty and wrong by the brutal murder of Jesus of Nazareth, committed by the orthodox church of his time.

In this irrepressible conflict Col. Ingersoll is, for the most part, on the side of Jesus. Ingersoll's friends are not our friends; but, if his enemies are so sure of a God who controls such things, let them answer why he produced Ingersoll, unless for their discomfiture, as the battle clearly seems to be tending that way. While a dark and cruel Calvinism exists, the world will have to have Ingersolls to expose and fight its folly, its irreligion, its travesties and slanders of the character of God.

W. W. Badger.

New York City.

A GLANCE AT A "CHILDREN'S CHURCH."

There are many ministers and other persons in all denominations who are not satisfied with the moral and religious results attained through the Sunday-school, as it now exists. Some of these are inquiring earnestly how they may improve it. Others are wondering whether the Sunday-school idea has not in it a radical defect, so as to make it necessary to look about for some other means of religious education for the young, to take the place of this upon which we are now placing our dependence.

Rev. W. W. Fenn, pastor of the Church of the Messiah in Chicago, has launched out upon an experiment which he calls the "Children's Church," with a view to solving this vexed problem.

Mr. Fenn's "Children's Church" has its service at three o'clock in the afternoon. The younger children, under, say, nine years, are not invited. These are cared for by a trained kindergarten teacher, at the hour of morning service, so that parents having such young children can bring them, when they themselves come to church in the morning, and take them home when they return. The young people of the congregation, too, over, say, sixteen or seventeen, and adults who wish to engage in Bible or other studies, are accommodated by classes meeting at a different hour from the main company of children. The "Children's Church" is for the girls and boys who range between about nine and sixteen, such as make up the great body of all our Sunday-schools. The church holds exactly an hour. A correspondent who has just visited one of the services writes us a brief account of it, which is interesting and suggestive. Mr. Fenn conducted the service himself, with no assistant except a good musical leader, who played the piano and led the singing. First of all came two or three songs, brief responsive readings, and a prayer, the book used for these being Mr. Wendte's "Carol." Then Mr. Fenn read Hans Christian Andersen's story of "The Goblin and the Huckster." He kept the children thoroughly alive by asking them all the way through the meaning of such words as were long, or as he thought they might not understand. When he had finished reading

the story, he asked who could tell it. "Hands up!" But no hands were raised. Then he called on this and that boy or girl, but each thought himself or herself unable to do it. "What," said he, "didn't any of you pay enough attention to the story so that you can tell it?" One little boy said, "Yes: he paid so much attention that he couldn't remember it all." "Well," Mr. Fenn said, "I have a great mind just to read this story right over again, and *then* have some one tell it; and reading it over would be a terrible punishment, wouldn't it?" "No," came from all over the room. "What," said Mr. Fenn, "you want it read over again?" "Yes." Then he asked all those who wanted it read over to raise their hands, and all hands went up. So he took up the book to read it again, but first asked, "What was it about?" They answered, "The Goblin and the Huckster." "And what did the goblin do?" The answer came from all over the room; and then hands were raised to tell the story, and it was told readily without having to be read over.

After this came more singing, and then Mr. Fenn's ten-minute talk or "sermon." His subject was "Playing Fair." He began by telling about a little boy who was playing marbles. The boy was playing with another who could play better than he, and he didn't win many marbles; but, finally, it came to a point where the other boy was not looking, and by shoving the marble just a little he could win. So he slyly shoved it. Another time he was playing tennis, and Mr. Fenn described the little lack of fairness he indulged in there, also in croquet. Then he said that the same lack of fairness which the boy brought into his play he brought into school; and, "finally, when he grew up, what do you think became of him?" One little boy said, "He was put in prison." "No," said Mr. Fenn, "this man wasn't put in prison." Another said, "Nobody liked him." Mr. Fenn said: "That is it: nobody liked him; nobody would have anything to do with him if they could help it, because he didn't 'play fair' in his business any more than in his play. And you know how it is: you never want to play with a boy when you find out that he doesn't play fair, do you?" "No," was the answer from all sides. All through Mr. Fenn kept talking directly to the children, making them answer. When he spoke of any particular game in which the boy cheated, he would ask the children if they knew how to play this, and what were the rules of it. And, when he spoke of the boy's cheating in school, he asked the children *how* he could cheat in school, and a regular confession took place, though the children, of course, didn't realize that they were confessing; but they told all sorts of tricks which could be done in school to cheat. Then, before he closed, he said, "Now what do you all think about these ways of not playing fair?" They answered, in various ways, that it wasn't right. "Do you honestly believe that it is not honorable or manly to cheat in school or in play?" "Yes." "Well, then, what are you going to do about it?" "Never do it any more." "All right: let's all begin *to-day*, and play fair after this in everything."

It was all very delightful. Mr. Fenn brought himself so thoroughly down to the children that he made them perfectly free to talk; and they were very wide awake and interested. For his talks, or "sermons," he generally chooses "practical" subjects that come very close to the lives of the boys and girls. Some of his other subjects have been "Making Fun," "Putting Things Off," "Being Smart," "Talking Back."

The children draw books from the Sunday-school library, the same as in a regular Sunday-school; but of course all the work connected with that is done either before or after the "church" hour. The question came up whether or not they should take a Sunday-school paper. So Mr. Fenn brought in a package of *Every Other Sunday*, and said to the children: "Now I have some copies of a paper here, but I don't know whether we want it or not. So I would like to have each one of you take a copy home, and read it, and then report to me next Sunday whether or not you think it good. I will do the same; and, if we all think it good, we will subscribe for it." Of course there could be no question as to what the verdict would be when the children were thus waked up to read the paper and think about it, and help decide whether to take it or not.

This experiment of Mr. Fenn's is yet in its beginning. It can be judged of with real intelligence only after it has been car-

ried on for several years. But it will be watched with a great deal of interest. It is evident that Mr. Fenn has unusual gifts as a speaker to children. But is it not one of the evils of our present Sunday-school system, as it is usually carried on, that it separates so widely the minister from the children of his parish, bringing him little into contact with them, and giving him little opportunity to cultivate his gifts of simple, direct, bright speech, such as is necessary to hold the attention of girls and boys? Can any minister afford, either for his work's sake or for his own, not to be the minister of the children of his parish as well as of the men and women?

The subject of the moral and religious education of our children is so important that we may well be deeply grateful to any one who can bring us clear new light upon any phase of it. J. T. S.

EX-PRESIDENT PORTER.

No one can write the history of the last fifty years in this country, and especially in New England, without giving a prominent place to the work and influence of Dr. Noah Porter. He was the contemporary of Dr. Bushnell, Theodore Parker, William Lloyd Garrison, Ralph Waldo Emerson, Dr. Leonard Bacon, Mr. Longfellow, and Dr. Brownson. He was all his life, excepting during a few years in his earliest ministry, engaged in academic work, as a teacher of philosophy, as a writer of books, and as the administrative head of a great university; and in all these functions he was one of the forces to be reckoned with among the influences which moulded the intellectual life of our own times. He was not an orator, not a man of quick, magnetic presence, but a man of remarkable self-poise, and able, through imaginative sympathy, to touch life at all points, and fulfil, to a remarkable degree, the office of a great educator. The men with whom he invites comparison in the work of his life are Dr. Mark Hopkins and Dr. Francis Wayland. They had kindred pursuits with him, and stood for the same great interests. Dr. Hopkins was a more independent philosophical thinker, and carried perhaps more weight into life, and Dr. Wayland was certainly a more original man; but Dr. Porter was more learned than either, and was much more widely responsive to the spirit of the age. When Theodore Parker published his first book, "A Discourse of Religion," he found a champion and a sympathetic friend in the writer of that work. Young Porter came to Boston at the first opportunity, and sought out the man who had dared to challenge New England Orthodoxy. He found him ploughing his garden in West Roxbury; and, to use Dr. Porter's own words, "Mr. Parker did no more work for that day."

This earnest effort to understand his antagonist was his great distinction as a philosophical critic. In days when it was heresy for an orthodox man to hold liberal opinions in theology, Dr. Porter had the courage to protect and defend the men who thought for themselves; and in the late Andover controversy he did a great deal to mediate between parties and maintain the peace of the church. He was too well balanced a man to be a partisan, and this was a strong feature in his administration as a college president. His administration was confined to the late years of his life, when the spur and snap which a college president is expected to manifest to-day were quite beyond him; but it was a management of Yale which was in strict keeping with its traditions, and which had a great deal to commend it. Dr. Porter excelled in his thought more than in its expression, and his writings, though incisive and powerful, were not sufficiently in good form to give him a wide reputation as an author; but no man had a keener love of letters or a wider sympathy with the intellectual and religious life of the nation, and his devotion to Yale and to its traditions was the greatest passion of his life. He was the connecting link between the old Dr. Dwight and the new Dr. Dwight, whose names are inseparably connected with the development of the college and the university; and he accomplished an amount of work in many branches of learning during his lifetime which likened him more to a German professor than to an American philosopher. Perhaps his best work was his criticisms of philosophical systems and intellectual methods. No more thorough and faithful critic of our American thought or institutions or educational developments has been known among us; and, although his career ended with his re-

tirement from the presidency, he will be greatly missed from the ranks of the great Americans of the nineteenth century.—*Boston Herald.*

THE HEAVENLY HELPER.

Unto Thee, abiding ever,
Look I in my need,
Strength of every good endeavor,
Holy thought and deed!

Chorus: Heavenly Helper, present to my need,
Though all other helpers fail me,
Thou art mine indeed.

Thou dost guide the stars of heaven,
Heal the broken heart,
Bring in turn the morn and even,—
Law and Love thou art.

Clouds and darkness are about thee,
Just and sure thy throne,—
Not a sparrow falls without thee,
All to thee is known.

Origin and end of being,
All things in and through,—
Light thou art of all my seeing,
Power to will and do.

Through my life, whate'er betide me,
Thou my trust shalt be;
Whom have I on earth beside thee,
Whom in heaven but thee?

FREDERICK L. HOSMER.

THE SAME IN KHASI.*

Ha Phi, U ba iaineh junom,
NGa khmied la ki khmat,
Nongaibor jingleh bha baroh,
Jingim khuid im smat!

Refrain: Nongiarap bneng,
Ia nga Phi synran;
Ha kiwei ki'm lah iarap shuh,
Phi te Phi hajan.

Phi buh, Phi pyniaid ki khlur bneng,
Pynkhiah dohnud mong,
Phi wallam ka sngi bad ka miet,—
Jingieit, Phi, Phi long.
Nongiarap, etc.

Ka ba iaineh ka ba hok ruh,
Ka synshar jong Phi,—
Ba'n hap i sim-iing ruh Phi tip,
Phi tip baroh hi.
Nongiarap, etc.

Jingsdang Jingkut kiei-kiei,
Ho'id nadong-shadong!—
Jingshai ba nga iohih baroh,
Mon bad Bor, Phi long.
Nongiarap, etc.

La jia eiei ruh tang ha Phi
Jingshaniah nga buh;
Lait na Phi ia nga ymdon shuh,
Hangno-hangno ruh.
Nongiarap, etc.

* From the hymn-book recently printed in Ann Arbor, Mich., for the Unitarians in the Khasi Hills of Assam, India.

THE PROGRESS OF UNITARIANISM IN ASSAM.

Nothing has arisen in the history of Unitarianism for many years more interesting than the Unitarian movement that has sprung up within the past half-decade as a purely native growth on the soil of Assam, India. Our readers have been made somewhat acquainted with it by brief articles and reports which have appeared from time to time in the *Unitarian.* We are glad to say that our Women's Alliance has now taken up the work of raising the small amount of money necessary to secure the support of a native lay preacher to give his whole time to this work in Assam. Above we quote from the hymn-book in the Khasi language which has been printed in this country for the use of the Indian Unitarians. Below is a letter just received from Mr. Kissor Singh, which shows how earnestly he and his brethren are working, and how the good seed of the gospel of love and hope which they are preaching in all the region round about is taking root in a number of villages:—

THE LETTER.

JOWAI, KHASI HILLS,
ASSAM, INDIA, Dec. 29, 1891.

Editor of the Unitarian:

This year it was arranged that our annual meetings should be held at Nongtalang on the 17th and 18th October. Accordingly, I, with a few friends, went down to that village, where we arrived on the evening of the 16th. The Nongtalang brethren were very happy to see us, and it was decided that on the next day the brethren should return earlier from their fields, that we might go to the village of Nonglamin to preach the gospel there. So on the evening of the 17th we set out, at about 6 P.M., for Nonglamin; and, by the help of the moonlight, we descended the steep footpath leading to it, and came to the village in due time. After singing two hymns, I preached in Khasi to the villagers who had come to the place to hear us. After preaching and conversing with the people, we returned to Nongtalang, where we arrived at about 10.30 P.M.

On the 18th we held our anniversary meet-

ings in the new meeting-house. The following is an extract from our record for 1890–91, read before one of the meetings on the 18th:—

In this (fourth) year the cause of Unitarianism in these Hills has become more popular and hopeful than ever before.

At the second meeting a sermon was preached, in the Nongtalang dialect to a good number of people by one of our brethren, U Shngai, from St. John vi. 55. At the third meeting U Kissor Singh preached from Luke x. 25–28, in Khasi, on the subject of "Salvation." The small meeting-house was filled with earnest hearers.

As resolved last year, we have endeavored to collect subscriptions from friends, and written to America for help to defray the expenses of printing a hymn-book in Khasi. The result has been that we have collected rupees 19–5–6 in our Hills, and received rupees 71–14 from the American Unitarian Association. Rev. J. T. Sunderland has done much to introduce us to the American brethren, and to make our needs known to them. As a consequence, Miss Helen N. Bates of Waterville, Me., and the ladies of the Women's Auxiliaries of that State, have kindly promised to defray the expenses of printing the hymns and a tract. We now feel thankful to God to be able to tell the brethren and friends that we have sent the manuscript to be printed in America, and expect to receive back the books before long.*

As decided last year, the Nongtalang brethren have erected a new meeting-house in the heart of the Nongtalang village. They have also obtained a bell and a table. They are striving hard to impress the truths of the "religion of God" upon the hearts of the people, and also to teach them reading and writing. U Kiri Tongper, who acted as lay leader last year, continues to hold a night school for children in his house. U Shngai made a small shed, where he is teaching the boys reading and writing and the truths of the Unitarian gospel. U Kat used to go to the houses of the villagers to preach the good tidings of Unitarianism.

Certain friends at Nonglamin (a village about one and one-half miles to the south of Nongtalang) expressed their desire to hear our gospel; and U Riang Pohlong, with U Kat, went and preached the "religion of God" to these friends, who now seem to have understood the errors of the old Khasi beliefs and the truths of our gospel, and they have joined our church this day. They are three, and their names have been entered in the roll register. We hope that, if these friends will faithfully preach the gospel, the whole village of Nonglamin will in no distant date be enlightened. Altogether, six new members have been added to our company during the year, two of whom (U Kison Roy and U Nelson) are in the Khasi Hills proper.

The Nongtalang Unitarians have received a letter from certain men of Padu, calling them to go to that village to preach the gospel. Calls for preaching have come also from other villages, situated both on the east and on the west; and we hope by and by to be able to comply with these invitations. Thus things have come to pass as spoken by Jesus, our leader,—"The harvest is truly plenteous, but the laborers are few." As Bishop Heber said,—

> "They call us to deliver
> Their land from error's chain."

Therefore, we sing,—

> "Shall we, whose souls are lighted
> By wisdom from on high,—
> Shall we to men benighted
> The lamp of life deny?"

The want of a preacher to devote the whole of his time to the work of preaching our gospel has been most keenly felt by us.

It was resolved at our annual meeting to have the Khasi tract printed during this year, 1891–92. Thanks were given to Mr. U Kiri Tongper for his services to the church, as lay leader, during the past year. The following brethren were appointed as officers of the society for the current year: lay leader, U Heh Pohlong; assistant, U Shngai; secretary, U Kiri Tongper.

We have received during the year a number of tracts from the American Unitarian Association and the British and Foreign Unitarian Association, and have sent many of them to friends. As usual, we keep at Jowai a small stock of Unitarian books and pamphlets for sale and distribution to the public.

Letters were read from several absent brethren, regretting their inability to be present at the anniversary meetings. A very inspiring letter was also received from Mr. Akbar Masih of Banda, in the north-west of India, which was translated into Khasi, and ran as follows:—

"I am glad to hear that you are going to celebrate your anniversary where you will have an opportunity to meet one another, and where your sympathies will be so active and warm. How I wish I could join you there, and speak personally to all the dear brethren who are one in Christ and faith! Please, when you meet together, convey my heartfelt sympathies to all, and let them know that, though I am so far from them, yet in spirit and sympathy I feel I am quite close to them. Let the brethren strive hard to sow the seed of the truth everywhere, despite all opposition. Let each one of us turn a soldier missionary, and be fired with that aggressive spirit which carried the first message of Christ's truth throughout the world. And let us trust that the time is not very distant when we will find ourselves

* The books are printed, and have been shipped to their far-away destination.—Ed.

members of a large household,—a household of our liberal faith. 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.' "

Mr. Kissor Singh informed the meeting of the best wishes of Rev. W. Roberts, Unitarian missionary of Madras, to all the brethren.

It was resolved to communicate the greetings of the meeting to the brethren in the Khasi Hills who were unable to attend the meetings, and to the American Unitarians, and to Munshi Akbar Masih of Banda. I returned to my home in Jowai full of hope for the future of the gospel in this region.

HAJOM KISSOR SINGH.

REV. FREDERICK A. FARLEY, D.D.

Rev. Frederick A. Farley, D.D., who died at his home in Brooklyn, N.Y., March 24, 1892, was born in Boston, Mass., June 25, 1800. At the time of his death he was the oldest of our Unitarian ministers and the oldest of Harvard graduates. His immediate ancestors of the name belonged to Ipswich; but he himself was born in Boston, June 25, 1800. Having fitted for college in the Latin Grammar School of his native city, he entered Harvard University in 1814, and was graduated there in 1818. He then studied law for three years under William Sullivan, Esq., and afterward practised that profession until 1825, when he decided to enter the ministry, and accordingly became a student in the Cambridge Divinity School, where he was graduated in 1828. From 1828 to 1841 he was the first pastor of the Westminster Congregational (Unitarian) Society in Providence, R.I. Says Rev. Dr. Augustus Woodbury, one of his successors in that church: "Mr. Farley's pastorate was very creditable and successful. By his excellent judgment and wisdom in affairs no less than by his fidelity in labor and his catholic spirit, he had established the society upon a firm basis, and had given it a substantial and permanent success." In 1841 he accepted a call to be the minister of the Second Unitarian Society in Brooklyn, N.Y. During the following year the First and Second Unitarian Churches of the city were consolidated into one, under the name of the "First Unitarian Congregational Church of Brooklyn, N.Y.," and Dr. Farley accepted an invitation to become its settled minister. Various evangelical church edifices were, one after another, applied for, for his installation services; but they were all refused, and the occasion was, therefore, postponed until the society should have a house of worship of its own. It soon erected on Pierrepont Street, Brooklyn Heights, its present beautiful edifice, which was dedicated May 24, 1844. The next day Dr. Farley was duly installed in it, Dr. Dewey preaching the sermon, as Dr. Channing had preached his ordination sermon in Providence fourteen years before. (See discourse on "Likeness to God," in Channing's "Collected Works.") Dr. Farley brought to Brooklyn the same practical wisdom and earnest Christian zeal and fidelity which had distinguished his earlier ministry in Rhode Island, and his church continued to grow more and more prosperous until it came to be a recognized and highly influential force among the social, benevolent, and religious institutions of the city. His strong Christian faith and spotless Christian character, united with his excellent qualities as a preacher, and with his conspicuous identification with all noble interests in the community, made him a man of mark, and gave Unitarianism a good name among thoughtful and candid people of all sects and denominations. Self-respecting, he was always cordial and kind in his relations with those who differed from him in theological views as well as with members of his own communion; and he was habitually and justly spoken of as a Christian gentleman.

In the autumn of 1863 he resigned his pastorate, and ceased wholly from all official relations with the church he had so long and so efficiently served. But he continued to worship with his old parishioners; and, as his immediate successor from 1864 to 1886, the writer gratefully recalls the many times when his venerable friend readily and cheerfully consented to take part with him in various kinds of occasional observances. But Dr. Farley's labors in behalf of educational and philanthropic interests in the city knew no abatement while still he had strength to be active and useful. From time to time his voice was heard from his old pulpit, but oftener still in other churches of the denomination far and near, in Brooklyn and New York, Boston and New Orleans, and elsewhere. At home

or abroad, his sound religious instruction and his reverent spirit and impressive manner rendered his presence and word peculiarly acceptable and helpful.

His literary work was almost wholly confined to the years of his settled ministry, though he afterwards contributed numerous articles, chiefly to denominational papers. While at Providence, he published various sermons, entitled "The Dedication of Westminster Church," "The Lord's Supper," "Gospel Requisitions," and "Charitable Judgment of Differing Opinions"; and, while in Brooklyn, "Christian Consolations for Bereaved Parents," "The Death of President Harrison," "The Death of Henry Leeds," "What is Truth?" "Dangers of a Business Life," "The Death of John Quincy Adams," "Military Glory," "The Father the Only Object of Supreme Worship," "Christ among the Children," "A Tribute to the Memory of Seth Low," "The Origin of the Doctrine of the Trinity," "The Text of the Three Heavenly Witnesses," "The Children of Wrath by Nature," "Sympathy in Congregations," and others. Besides these discourses, which were nearly, if not quite, all in pamphlet or tract form, he published, in 1860, a volume of admirable lectures entitled "The Scripture Doctrine of the Father, Son, and Holy Ghost; or, Unitarianism Defined," which he had previously delivered to his Brooklyn congregation, and which commanded much attention from others, also, by their ability, learning, and cogent arguments. He also published several articles in the *Christian Examiner*, and one of his latest productions is a pamphlet memorial of the lamented Rev. Alfred E. Goodenough, his second successor in the Brooklyn church. He was the author of "A History of the Brooklyn and Long Island Sanitary Fair of 1864," and various reports and other productions of his pen likewise attest his interest and service in beneficent work besides that of his special profession.

His wife was Jane Carter Sigourney of Boston, whom he married in 1830, and who died about two years ago. She was an exceptionally bright and interesting lady, and was greatly beloved by her wide circle of friends. The surviving children are Mr. Frederick Farley of Montclair, N.J., and Mrs. J. A. Osborne of Brooklyn, N.Y.

A. P. Putnam.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM ELIZABETH BARRETT BROWNING.

Sunday.

He giveth Sleep.

Of all the thoughts of God that are
Borne inward unto souls afar,
  Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace, surpassing this,
  "He giveth his beloved sleep"?

What would we give to our beloved?
The hero's heart, to be unmoved,
  The poet's star-tuned harp, to sweep,
The patriot's voice, to teach and rouse,
The monarch's crown, to light the brows?—
  "He giveth his beloved sleep."

O earth, so full of dreary noises!
O men, with wailing in your voices!
  O delved gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
  And "giveth his beloved sleep."

His dews drop mutely on the hill,
His cloud above it saileth still,
  Though on its slope men sow and reap.
More softly than the dew is shed,
Or cloud is floated overhead,
  "He giveth his beloved sleep."

Monday.

Work.

What are we set on earth for? Say, to toil;
Nor seek to leave thy tending of the vines,
For all the heat o' the day, till it declines,
And death's mild curfew shall from work assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand,
From thy hand and thy heart and thy brave cheer,
And God's grace fructify through thee to all.
The least flower, with a brimming cup, may stand,
And share its dewdrop with another near.

Tuesday.

De Profundis.

For us, whatever's undergone
Thou knowest, willest what is done.
  Grief may be joy misunderstood.
  Only the good discern the good:
I trust Thee while my days go on.

Whatever's lost, it first was won;
We will not struggle nor impugn.
  Perhaps the cup was broken here,

That heaven's new wine might show more clear.
I praise Thee while my days go on.

I praise Thee while my days go on;
I love Thee while my days go on;
Through dark and dearth, through fire and frost,
With emptied arms and treasures lost,
I thank Thee while my days go on.

WEDNESDAY.

Consolation.

All are not taken: there are left behind
Living beloveds, tender looks to bring,
And make the daylight still a happy thing,
And tender voices, to make soft the wind.
But, if it were not so,—if I could find
No love in all the world for comforting,
Nor any path but hollowly did ring,
Where "dust to dust" the love from life disjoined,
And if, before those sepulchres unmoving,
I stood alone (as some forsaken lamb
Goes bleating up the moors in weary dearth),
Crying, "Where are ye, O my loved and loving?"—
I know a Voice would sound: "Daughter, I am.
Can I suffice for heaven, and not for earth?"

THURSDAY.

Cheerfulness taught by Reason.

I think we are too ready with complaint,
In this fair world of God's. Had we no hope,
Indeed, beyond the zenith and the slope
Of yon gray, blank sky, we might grow faint
To muse upon eternity's constraint
Round our aspirant souls; but, since the scope
Must widen early, is it well to droop
For a few days, consumed in loss and taint?
O pusillanimous heart, be comforted,
And, like a cheerful traveller, take the road,
Singing beside the hedge. What if the bread
Be bitter in thine inn, and thou unshod
To meet the flints? At least, it may be said,
"Because the way is *short*, I thank thee, God."

FRIDAY.

Patience taught by Nature.

"O dreary life!" we cry,—"O dreary life!"
And still the generations of the birds
Sing through our sighing and the flocks and herds
Serenely live while we are keeping strife
With heaven's true purpose in us, as a knife
Against which we may struggle! Ocean girds
Unslackened the dry land, savannah-swards
Unweary sweep, hills watch unworn, and rife
Meek leaves drop yearly from the forest-trees,
To show above the unwasted stars that pass
In their old glory. O thou God of old,
Grant me some smaller grace than comes to these!
But so much patience, as a blade of grass
Grows by contented through the heat and cold.

SATURDAY.

A Child's Thought of God.

They say that God lives very high.
But, if you look above the pines,
You cannot see our God; and why?

And, if you dig down in the mines,
You never see him in the gold;
Though from him all that's glory shines.

God is so good he wears a fold
Of heaven and earth across his face,
Like secrets kept, for love, untold.

But still I feel that his embrace
Slides down by thrills, through all things made,
Through sight and sound of every place.

As if my tender mother laid
On my shut lids her kisses' pressure,
Half-waking me at night, and said,
"Who kissed you through the dark, dear guesser?"

EDITORIAL NOTES.

It is coming to be a somewhat wide-spread practice among our churches to receive new members on Easter Sunday. The practice seems in every way worthy of commendation. Is there any conceivable way in which we can do more good to our fellow human beings, and especially to the young, than by gathering them into associations existing for such high ends as those for which a true church exists? It is a weakness of many liberal churches that they are so indifferent about the matter of bringing persons into actual membership. It is also a weakness of some churches that uniting with them is made simply a private matter, consisting of only signing the roll of membership, and perhaps subscribing something toward the expenses of the church. By this plan the moral influence of committing one's self publicly to a worthy cause is lost. Let men and women be asked to join the church. Let regular times be set apart for it. Let the pastor extend a warm hand of welcome and fellowship, before the whole congrega-

tion, to those who join. Some of our most active and prosperous churches open their doors regularly once a month for the reception of new members in this way; and it is found to be an admirable plan. It dignifies the step taken, and the influence of it is to lead others to follow. May the number of persons joining our churches on the coming Easter be larger than ever before, and may many churches that are now satisfied with additions on Easter alone resolve to open their doors on other days also, content with nothing short of growth all the year round!

We are in receipt of the first number of the *New World*, the promised new "Quarterly of Religion, Ethics, and Theology." It presents an attractive appearance, and its contents are of the very best. Dr. Lyman Abbott of New York writes on "The Historic and the Ideal Christ," Prof. Schurman of Cornell on "The Future of Liberal Religion in America," Rev. William R. Alger on "The Common, the Commonplace, and the Romantic," Prof. Toy of Harvard on "Abraham Kuenen," Rev. E. H. Hall of Cambridge on "The New Orthodoxy," Rev. Thomas R. Slicer of Buffalo on "Between the Testaments," Prof. J. Estlin Carpenter of Oxford, Eng., on "The Theistic Development of Buddhism," and Prof. C. B. Upton of Oxford on "Theological Aspects of the Philosophy of Thomas Hill Green." This is an extraordinary array of writers for a single number of any periodical; and the subjects, all of which are treated with admirable thoroughness, are as full of living interest as it seems possible for subjects to be. If the review keeps up to the high mark of its first number, it will take rank easily at the head of the periodicals of its class in this country and England. A special feature of the *New World* is the large space given to careful reviews of important new books. Forty pages of the present number are devoted to this department, and sixteen books are reviewed by such well-known critical writers as C. H. Toy, George L. Cary, John W. Chadwick, Orello Cone, J. T. Bixby, and others.

We do not often urge our readers to buy anything, but we do urge them to subscribe for the *New World*. To be supported, it must have a large subscription list. To start such a periodical is a religious forward movement of the most important kind. It should be sustained. No Unitarian, Universalist, or Independent minister can afford to be without it, even if his income be very limited. Indeed, few orthodox ministers would be without it if they were wise. So, too, teachers and literary men of all classes should have it. It is a moderate statement to say that it promises to come nearer to being indispensable to all persons who would keep themselves abreast of the best and highest religious thought and scholarship of the world than any other publication in English. It should of course be subscribed for by every important library, reading-room, and magazine club. It is to be hoped that our ministers will call the attention of their congregations to it; for there is hardly a church that does not contain families who ought to take it, and would if they knew of it and of its value. Its permanent high quality is assured from the beginning by the character of the men who have its editorial management in charge, Profs. Everett and Toy of Harvard University, President Cone of Buchtel College, and Rev. Nicholas P. Gilman of Boston, men who have no superiors in this country as scholars, thinkers, and writers. Its price is $3 a year. Houghton, Mifflin & Co., Boston, are the publishers. Let a strong and general effort be made to call public attention to it, and to put it upon its feet financially at once.

It is fortunate that the source of the unfounded and mischievous report of Dr. Martineau's having abandoned Unitarianism and Christianity which has gone the rounds of the papers has been so soon discovered. Unfortunately, however, the finding of the egg from which a crocodile was hatched does not necessarily prevent the ugly animal from living, and living to do a good deal of mischief. So this Martineau story is likely to live and go about the world, producing its evil consequences for a long time to come. It reminds one of similar stories, all equally false, told about other men,—for example, the story which Rev. Joseph Cook circulated about Emerson after his death, to the effect that in his last years or months Emerson became orthodox, and the story

circulated about Channing, that he became at last a Roman Catholic, and that about Thomas Paine which represented him as having recanted on his death-bed the religious teachings of his life, and that about Luther which declared that he died "cursing and swearing and blaspheming God." The woman in the old tale who was bidden to scatter her bag of feathers on the wind and then gather them up again had scarcely a harder task than has he who attempts to correct such stories as these when once set afloat. Yet the least that a paper can do that has circulated such a false story is, when it finds it to be false, to give as wide a circulation as possible to the correction. Will the papers, especially the religious papers that have given so wide currency to this Martineau myth, give an equally wide currency to the correction?

Mr. Lauer's article on "New Testament Evidences of Immortality," which we print in this number of the *Unitarian*, is a strong presentation of a line of thought which to many seems true and important. We are glad to print the article for the sake of those who accept its premises and conclusions, and who therefore will find help in it. For ourselves we agree with it in part, but only in part. It seems to us that the writer errs in two particulars, to wit: (1) in thinking that man's faith in immortality is more dependent than it really is upon this line of evidence; (2) in not taking sufficient account of a possible (shall we not say a probable?) legendary element in the gospel accounts of the reappearance of Jesus after his crucifixion and burial. We are glad to see the organization of societies for psychical research, if they will but make their researches really scientific and thorough. Only good an come ultimately from candid and competent study in these directions. We know that there are men and women not a few who, having lost their faith in a future life, have had it restored by Spiritualism and psychic research. This is not a light matter. Doubtless the same will continue to be the case in the future. And yet we doubt if the time has come or will ever come when to the *majority* of men this class of evidence will seem the *most* satisfactory or important. As for ourselves, we could as easily think that the moon needs pillars built up under it from the earth, for support, as that man's great faith in immortality, born with his very being, springing from the very nature of the soul and its relation to God, requires to rest on such supports as those proposed by our spiritualist brethren, by our psychic investigators, or by those who base the immortality of Jesus on the testimonies of followers who thought they saw his physical form again after his death and burial. Our inevitable and necessary faith in the inherent deathlessness of such a soul as Jesus seems to us much more a ground for believing the reports of his reappearance than the reports of his reappearance for believing his deathlessness.

At the time of our last Saratoga meeting we urged the importance of having the next meeting of the National Unitarian Conference in Chicago. The months that have passed since have deepened the conviction that it would be a mistake not to go there. The "World's Congress of Religions," to be held in August and September in connection with the World's Fair, cannot fail to be an event of great importance. It must have wide influence in stimulating religious inquiry and in promoting breadth and catholicity of religious sympathy. This all looks in the general direction of what we are after, as Unitarians. Surely, then, we should have as large a part in it as possible, and make as much of it as possible. The Council of the Conference is now considering the advisability of holding its next session in Chicago. It should be more than an ordinary conference. Should it be anything less than an *International* Unitarian Conference, so planned as to be the largest, most representative, and most important gathering ever held by liberal Christians?

To promote the work of Guilds, Unity Clubs, and the Unitarian Temperance Society, the matter in those departments of the *Unitarian* is to be reprinted separately in pamphlet form, and entitled *Our Young People*. The growing interest among our young people seems to make such an inexpensive but useful publication desirable. It is to be issued under the editorship of Rev. George W. Cooke, 25 Beacon Street, from whom specimen copies can be obtained.

WOMAN'S WORD AND WORK.

The fifth regular meeting of the New York League of Unitarian Women was held on Friday, March 4, in the Lenox Avenue Church, New York. Mrs. Morse presided, and welcomed the league to its first meeting in the new church. The reports of the secretary and treasurer were read and accepted.

The religious news report contained many items of both general and local interest. The philanthropic news report by Mrs. Waller gave an account of a school for colored people in Calhoun, Ala.

The subject for the day was "The True Place of Reason in Religion":—

I. Dangers of Intellectualism.

II. The Tyranny of Faith.

The first speaker was Rev. Ida C. Hultin, and the following is a very brief report of her paper:—

There are certain phases of what is called religion that are harmless, consisting, for the most part, of forms and ceremonies. This may be an evidence of religious nature, but is not religion. There is tyranny in such faith as this, but it is on a line with what we call sham in the practical world. It reveals an attitude of mind that is afraid to reason, afraid to know. There is a dogma to be preserved and not a truth to be found. A lack of knowledge and an element of fear have been the source of most of the persecutions of the past. The greater the ignorance of the individual or the race, the smaller will be the circle of the conscious unknown. As knowledge widens, the circle enlarges; and one result of knowledge is a realization of how much is unknown. Knowledge should be an active principle, resulting in intelligence. Exact knowledge is comprehension of relations; and so not in intellectualism, but in the lack of it, there is danger. Religion is the expression of man's relation to the universal realities, to the nature of things. A man's religion can be no other than his thought about God, man, and nature; but this thought is the result of intellectual processes. The fact of investigation does not change the truth about things. Two and two were four before man began to think. Law, order, justice, right, *were* before man began to think or feel or act. The realm in which man lives is a laboratory of experience. Revelation must come by way of discovery before there can be intelligent obedience. Science faces all life reverently; and, when it says of the source of phenomena, "Unknowable," it says it with bowed head. We have not found religion able to say its word with any more uncertain sound.

The first sub-topic was treated by Mrs. R. H. Davis, who spoke as follows:—

The intellect is the keeper of the heart, the prime minister of the king of life. But the prime ministers often lead astray the monarchs whom they serve. Some of the worst vagaries of religion have come from the pride of intellect, from its daring and excessive use. The most orthodox, as well as the most heretical, have shown how easy it is for the intellect to usurp the throne it ought to serve, and assert its tyrannical strength. We, as liberal Christians, are too prone to assert that we will accept only that which appeals to our individual reason, and therefore begin a *de*structive work. Unfortunately, the spirit in which this is undertaken is not always understood by others; and young minds, restless and zealous, like the ignorant mob, blindly following a leader, storm the citadel, and tear down the safeguards that have served for many generations. They feel they need no longer the daily prayer and Scripture reading; or, if the reading is not omitted, it is for critical study, not refreshment. The danger which threatens the youths of our liberal churches is the tendency to bold investigation. They need a definite, positive faith, which shall include God, not alone as Force, Energy, Power, but as the All-pervading Life, in whom "we live and move and have our being." Many educated, thoughtful, earnest young men, not given to any frivolous or light way of life, assert that they have no time to go to church. Religion does not appeal to their sense of what is practical and real. Can we outgrow religion? We shall surely outgrow much that passes for religion; but our advance will be along the line of spiritual evolution, toward the goal at which Jesus points when he bids us be perfect, even as our "Father in heaven is perfect."

Mrs. F. W. Hooper spoke on "The Tyranny of Faith," first seeking a definition of the so-called "Old Faith" and "New Faith," and then noting some of the narrowness arising from each.

Mrs. S. E. Hooper of Boston, a guest of the league, in response to an invitation from Mrs. Morse, spoke very pleasantly upon several matters of general interest.

With singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

THE SUNDAY-SCHOOL.

There is a noticeable and encouraging stir in the local work of our Sunday-schools all over the land. More zeal is to be seen, and more application of intelligent methods to the problems in hand. This fact of aroused interest in the religious education of the young can be traced in part to the deepening conviction that our faith requires this earnest phase of church life. The heritage of the past must not be lost by indifference. Many of the outward symptoms of religious life and spirit seem lacking in the young generation; but at heart there is a rectitude of intention. It is a grand work, this

of moulding the present eager, alert, young life. The question is often raised as to the relative merits of a learned and scholarly teacher and a devoted, kind-hearted individual, of medium intellectual power. The ideal demands a union of both phases; but, as a matter of fact, the latter type generally wins the field. There are various reasons for this. Attendance at Sunday-schools is voluntary. If the lessons are dry and hard, however high in mental rank the instructor may be, the pupils vanish. On the other hand, the loving, patient teacher, with much less knowledge, persuades the class into continuous attendance and loyal following. The half loaf, in this case, is better than none. But such an expression does great injustice to the average teacher. If the aim of the Sunday-school is the fostering of character and the inciting of noble aims, then it is quite possible for a faithful, reverent, affectionate teacher to determine a pupil's future for good beyond ordinary computation.

The new series of lessons soon to be issued by the Unitarian Sunday School Society promise well. They are by Mrs. J. C. Jaynes of West Newton, Mass. The attractiveness of the pictures accompanying each lesson, and the direct conversational style of the text, will make them popular and useful. These leaflets on "The Life of Jesus," thirty-six in all, selling for the remarkably low price of fifteen cents, are destined to a wide use in the primary classes and departments of all our schools.

Easter is growing more and more into acceptance as a festival day in our churches. One sign of the times is the large sale of the new Easter service published by the Unitarian Sunday School Society. It has gone into its fourth edition. The Universalist friends have taken it in a degree, but our own people have shown a wider recognition of the occasion than usual.

Our London Association is constantly sending forth bright books. They differ in arrangement from the American way of putting things; but there is a wholesome, sound tone in them all. Among the recent volumes received are "Sunday Flowers for Sunday Hours" and "New Parables." Many of these books already for sale and use form admirable helps to teachers in rounding out the lessons and filling in with illustration.

By a brief note received from Dr. Herford we learn that he has a large number of young people in his Hampstead church. He is now at work developing the Sunday-school. No doubt it will flourish beneath his ardent care. One of the first things he should do is to finish those Bible stories which were partially promised to the American Sunday School Society. They are wanted, and no one could better put those tales and records to the young than our much missed friend, Brooke Herford.

E. A. Horton.

GUILD DEPARTMENT.

OUR LIBERAL FAITH.

A Paper read before the Guild of the Third Religious Society, Dorchester.

Unitarianism always means the search for truth. We believe that the nearest possible communication with God's truth is certainly the privilege of every one of God's children, and that it is not only a privilege, but a solemn obligation, for us to search out for ourselves the truth of God.

Unitarians believe, then, first in God,—not in *a* God, but in God; but how shall we define him without limiting him? And we believe him to be Infinite, without limit either in time or space,—Infinite, Omnipotent, and Omnipresent Life, Truth, and Love; that he is "Light in which there is no darkness"; that he is the God and Father of all, who is above all and through all and in us all." If God is *everywhere*, then there is no room for God's opposite *anywhere*. To us that easily and conclusively does away with all the old ideas of a Satan.

If "God is Infinite" and "God is Love," then Love must be infinite, all-powerful, and everywhere. Now, if one of God's attributes *is* that Infinite Love, where is there any room in his nature for wrath or vengeance? How could he possibly think of any of his children in everlasting punishment, much less create them with such an end in view. And, again, if he is "Light in which there is no darkness," and if in him we "live and move and have our being," where shall we find the "utter darkness" for any soul to be cast into? Again, if "God is Infinite and Eternal" and "God is Life," then Life must be infinite and eternal, and there can be no room for death. We feel that there is no cause for fear; for the perfect Love that is in us "casteth out fear," and we know that we can never get away from that Life which is our inheritance as the "children of God." Jeremy Taylor says, "It is impossible for that man to despair who remembers that his Helper is omnipotent."

"Thy children shall not faint nor fear,
Sustained by this delightful thought,—
Since thou, their God, art everywhere,
They cannot be where thou art not."

Unitarians believe in Jesus Christ, and believe him to be, not God, but one with God, in the very highest sense, as he was at all times and in all things led by the spirit of God. We believe that we should hold his life and his words before us as our pattern and guide, and that, the more we try to cultivate his spirit, the more we shall be one with him and one with the Father; but "we hold it perfectly natural that such a man should be born," and that every one of God's children made "in his own image"

may attain to the same perfection, if they keep their hearts open toward God's truth and love as he did.

Unitarians believe in the Bible as containing the highest and purest truths. But, because we believe the Bible to be a human book, written by men who were struggling after the truth as we are now, we read it as we would any other human book, and do not accept any part of it as being true or good, if it is in contradiction to our moral sense; and, in so doing, we believe, with James Freeman Clarke, that "it helps us a thousand times more than if we made it our master, and our mind its slave." We believe that all truth is *one*, and comes from God, and therefore, so far as other religious books contain truth, they *also* are revelations; but we think we can find in the Bible more fulness of knowledge than in any other religious book.

Unitarians believe in prayer,—not as an act of self-seeking, but as an act of devotion. "True prayer is not asking God *for* love: it is learning that he *is* Love." Prayer is the longing to be better, higher, purer. It is the shutting out of earthly sense and opening the soul to the thought of God's truth and love.

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us
He made and loveth all."

Unitarians believe in man. If man is the "thought of God," we find it impossible to conceive of him as being anything but "the image of God." "We believe in the lowest man as well as the highest," says Wendte. No matter how deeply they have fallen into sin, they still have in them something of God's divinity, which, if rightly inspired, is capable of leading them into a higher life. God's life, truth and love must be always surrounding them; but they have turned away from it. The sin that they have fallen into and the inevitable consequences that follow of dwarfing and weakening the soul are none of God's sending. God's love is always with them, but they have turned away from it. Have you never tried to convince a child that all is the same in the dark as it is in the light? How quickly, when the door is closed and the light shut out, he forgets that he is in his Father's house, that the walls are hung with bright pictures which loving hands have placed there, and that he is surrounded by everything both for his pleasure and his comfort! The friendly tree that in the daytime made such nice swings for the birds, and threw such pretty shadows across the floor, now strikes terror to his little heart as the wind blows through its branches; and those same pretty shadows are phantoms which ever come nearer and nearer, and the room has nothing in it but a darkness that he can almost feel as it seems to close in upon him. His first impulse is to hide, to cover over his eyes and shut it out; but it only makes things worse: he is still more alone, and he finally makes a great effort and cries out, "Mamma!" Mamma always hears; and, when she asks the little one what there was to be afraid of, even if the door did close, if he didn't know that he was in his own little room, and if he didn't hear mamma singing all the time, what does she get for an answer? With a great sigh of relief, as the light streams in and shows him that all his fears are imaginary, he says, "I couldn't see, mamma; and I was so frightened that I cried, and then I couldn't hear you singing." And so we think it is with those who sin. They turn away from the "Light in which there is no darkness," shut out from their souls the truth and love which are everywhere around them; and then the thoughts of sin and evil begin to creep in. They listen to the evil and familiarize themselves with the sin until they feel themselves grow frightened and weak. Even what was to them innocent pleasure before, now seems temptation to drag them down, because their moral strength is weakened by absence of the principle of truth; and, like the darkness that closed in around the child, sin and its temptations close in around them, and they say there is more evil than good in the world, and that it is useless to fight against it. But, if they call for help, if they turn their backs to the darkness and their faces to the light, *God always hears them.*

Unitarians believe that all truth is one, and comes from the same Source; they think that helping and teaching man to bring out truth and right in all his relations with the world, in his work, in his home life, in his politics, in his dealings with man at all points,—to educate the mind to think for itself, and have its own principle of right and wrong,—is helping him to live the life of God. If, then, we are really liberals, we are obliged to live up to whatever thought presents itself to us as truth, from whatever source it comes, even though it knocks away every prop from under our feet, even though we are laughed at and called infidels by those we most care to have respect us. Our motto is "Truth for authority," not "Authority for truth." Let us, then, be loyal to our grand heritage of faith, by keeping our minds and souls in such an attitude that we shall be capable of receiving every truth that the years unfold.

CLARA K. DALY.

We are pleased to announce that, beginning with April, the interests of guilds will be furthered by the publication of a monthly paper, which will also represent Unity Clubs and Temperance Societies. It will be called *Our Young People.* Items are solicited for our "Guild Department" from all societies

in the National Guild Alliance, and all other young people's religious societies, and those that are partly religious. Guilds should submit papers occasionally. Communications and items for the paper may be sent to Rev. B. R. Bulkeley, Concord, Mass.

We are glad to learn that Rev. Granville Pierce of Chelmsford, Mass., is to form a guild in the old parish; and we have no doubt it will be productive of much good. About a year ago the subject was presented to the church, and now the time is ripe, when a new minister is beginning his pastorate, to concentrate the work of the young people.

Rev. Carl Horst of Pittsfield, Mass., writes us encouragingly about his guild, which is less than six months old. He hopes to start a guild in Great Barrington, where services are held every other Sunday evening, conducted by Mr. Horst. His society of young people in Pittsfield meets on Wednesday evenings from 7.30 to 9 o'clock. The organization "is devoted to the cultivation of the spirit of devotion, the study of religious truth, and the doing of religious work."

We hope many will read in the *Register* a paper by Miss Mary Channing Wister read before a guild in Philadelphia. She speaks of the lack of young people in our churches, and urges the guild as a means for holding them after they drop off from Sunday-school.

Among the list of subjects for meetings of the guild in Reading, Mass., we notice many very practical ones, as, for example, "Borrowing Trouble," "The Use of Temptation," "Why do not People go to Church?" "The Force of Example," "Faithfulness in Small Things," "Being Thoughtful." Let us hear from other guilds.

B. R. Bulkeley.

UNITY CLUBS.

Several new clubs have been organized during the year, and, among others, at Danvers, Lynn, Bridgewater, Wollaston, and Peterboro, N.H. The club at Big Rapids has an attractive programme, and that at Helena, Mont., is reported as doing good work. A small but active club has been organized at Pomona, Cal., and one has just been started at Berkeley in the same State. Probably these are about half the number organized this season. Why will not the clubs report officers, programmes, and work to the National Bureau, at 25 Beacon Street, Boston? By doing so they will help along the general cause, and make their work of use to other clubs.

The secretary of the National Bureau of Unity Clubs, Rev. George W. Cooke, has been invited to speak on Unity Clubs at the meeting of the Channing Conference, to be held in Newport, R.I., April 20 and 21. This meeting completes the twenty-fifth year of the conference, and is to be made of an anniversary character.

The American Unitarian Association has voted $400 this year (from March 1) toward the salary of Rev. George W. Cooke as agent for Unity Clubs, Guilds, and the Temperance Society. This contribution was made with the understanding that the three societies should between them raise $100, one-half of this sum to be contributed by the Unity Clubs. We hope the clubs will respond to this arrangement, and forward their contributions to Miss Close, the treasurer of the National Bureau, at 25 Beacon Street, Boston. Probably at the next meeting of the Bureau the three-dollar membership fee will be abolished, and the clubs will be invited to make whatever contributions they may think best. In this way, we are confident, more money will come into the treasury of the Bureau, and a much larger number of clubs will identify themselves with it.

A correspondent asks about a constitution for a Unity Club. Our advice is that, as far as possible, all the mere conventionalities of organization be dispensed with. A wise and skilful leader is the only true constitution and by-laws for a Unity Club. In a word, we believe the class method is the best one, and the only one that can be made to yield perfectly satisfactory results. We know how strongly many people cling to the idea that something must be put on paper and signed, in order to have a successful club; but we have found, as the result of much experience, that such a notion is radically false. Red tape kills more clubs than it helps, and a formal organization is sure to lead to a large amount of red tape. For the government of a club, in all its business transactions, the recognized and standard rules of practice in such organizations are quite sufficient. The unwritten law of common custom is sufficiently powerful and quite exact enough.

The Unity Club Institute which has been held for two or three summers in Wisconsin, with marked success and interest, suggests the feasibility of a somewhat similar meeting at some point in New England. Such a gathering, if it were to be held, should bring together all our organizations which are working especially among the younger members of our congregations. It should include Sunday-school, Unity Club, Guild, Temperance Society, Alliance study class, and Post-office Mission workers. Such a conference ought to be of great value to workers along all these lines, and, in bringing them into closer sympathy, would promote co-operation, and would conduce to better results for them all. A week spent in some attractive place during the summer, with a few ser-

mons, lectures, talks, and conferences, would probably be of real advantage to all participating. We shall be glad to hear from any who may be inclined to favor such a meeting, and to have suggestions as to time and place.

In *Unity* for March 17 Rev. H. Tambs Lyche makes a capital suggestion in favor of more conversation in the clubs. We are convinced that the conversational method is necessary to their real success. It should not supplant carefully prepared essays and lectures; but it should supplement these, and bring their teachings more directly home to all the members. Mr. Lyche suggests an occasional tea or supper for the special cultivation of the conversational method, and for bringing the members into intimate social contact with each other. He would have one or more designated topics around which the conversation of the evening shall gather, and he would have the conversation relieved by occasional short speeches. Such a meeting would be worth trying for, at least two or three times in the year.

The Second Parish Club of Worcester is one of the best managed and most successful clubs of which we know. It owes much to the wisdom and skill of Rev. Austin S. Garver, who is chairman of its Programme Committee and pastor of the church of which it is a branch organization. It is this season devoting eight of its meetings to "Early Christian Thought," and its special topics are: Philo Judæus; The Fourth Gospel; Saint Paul; The Gospel Traditions; Justin Martyr and Clement of Alexandria; Irenæus and Tertullian; Origen; Saint Augustine. Such a study of the early history of Christianity must be of great interest and profit. It will give every member a much better insight into the origins and the growth of our common faith than most are likely to get in any other way. This club also devotes seven meetings to "Present-day Topics," which are Modern Spiritualism, The Salvation Army, Nationalism, Socialism, Co-operation, The Single Tax, Law in Civil Society. Such studies as these appear to us to be directly in the line of the work of a modern church, and almost essential to its mission. The Second Parish Club deals with serious subjects, in a spirit which directly connects them with the highest religious and ethical interests of the time. It also groups its topics in such a way as to secure something like thorough and continuous treatment of them. It also manages to secure much of variety in its programme, thus interesting a larger number. We would commend its programme to all those who are searching for better methods in Unity Club or Guild.

The Unity Club of All Souls' Church, Chicago, is devoting fifteen meetings to the study of Egypt, as presented in George Ebers's "Uarda," a romance of the fourteenth century B.C. The course was introduced with a sermon by Rev. J. Ll. Jones. One evening is given to a stereopticon journey up the Nile, and two to a dramatic presentation of the novel.

GEORGE W. COOKE.

TEMPERANCE NOTES.

April 3 has been selected as "Temperance Sunday" by the Unitarian Temperance Society, and circulars requesting as many churches as possible to use the day for that purpose have been issued.

What constitutes the observance of "Temperance Sunday"? A long and elaborately prepared temperance service? No: a straightforward talk of five or ten minutes' length, from pastor or superintendent, upon some phase of the subject, may be quite sufficient. There are hymns appropriate in all our hymn-books; and "love" should be the keynote of the day,—"love" and "brotherhood," and the temperance principles to which these point. Need the observance of Temperance Sunday interfere with preparations for Easter, or with any plans already in hand? Certainly not. "Teachers and scholars, this is Temperance Sunday. The Unitarian Temperance Society wishes to have every Unitarian Sunday-school notice it in some way. Let us repeat this text, 'It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth.' Or this, 'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.'

"Let us take ten minutes to talk about Dr. Channing, whose birthday comes this week, on April 7, and who was a brave temperance leader, as well as a noble champion of liberty. . . . Now what is our duty to-day? What can *we* do, and what *ought* we to do? First, to think about these things. Second, to live up to our sincere convictions. Third, to do nothing to encourage even moderate drinking and all we can to encourage total abstinence, if in our heart of hearts we think this the safest rule of personal conduct and the least dangerous example to set.

"Let us sing one song of duty:—

> " 'Courage, brother! do not stumble!
> Though thy path be dark as night,
> There's a star to guide the humble:
> Trust in God, and do the right!
>
> " 'Simple faith and safest guiding,
> Inward peace and inward light,
> Star upon our path abiding:
> Trust in God, and do the right.' "

Attention is again called to the Total Abstinence League, for which cards of membership are ready,—two kinds, the second including abstinence from the use of tobacco.

May it not be possible, and a means of

doing good, for Sunday-school teachers to use these in their classes, when the scholars seem to them to have reached the right age for taking a temperance stand? Each card bears the condition, "My membership will cease on the return of this card to the secretary of the Unitarian Temperance Society." Samples of these cards may be obtained from the society, 25 Beacon Street, Boston.

At an alumni dinner of a Western college it was noticed that the chancellor of the university, an invited guest, turned his wine-glasses down. A simple thing in itself, an easy thing to do, but a manly thing, and especially significant in one who stands at the head of an educational institution, and to whom a thousand young people look as leader. It is impossible for any one in the position of a leader, especially where young men are concerned, to throw off his responsibility in regard to the use of alcoholic beverages and the habits to which this leads. They who drink "moderately" are not free from responsibility for habits to which their example lends encouragement. Who will take the risk of giving a weaker brother even a gentle push "down hill," or over what to him will prove a precipice?

The following paragraph from an address by William Lloyd Garrison is to the point: "The great temperance movement, which enlists the moral sentiment of the nation, illustrates the attitude of colleges. While, as Wendell Phillips said, 'this crusade has been for sixty years gathering its facts and marshalling its arguments, rallying parties, besieging legislatures, and putting great States on the witness-stand as evidence of the soundness of its methods, scholars have given it nothing but a sneer.' As if it were easy to eradicate the saloon, with the example of college and club and society, tenacious of their wine, and with the rum power of Boston deciding the city and State elections, and the grog-shops of New York the arbiters of Presidential contests! Enthusiasm for humanity,—what more fitting accompaniment for an academic education?"

Speaking of the late Cardinal Manning, the *Union Signal* says: "Cardinal Manning's devotion to the temperance cause was ever enthusiastic. . . . Ever ready to come forward on every platform where humanity's wrongs were to be redressed, the grave, ascetic face gave that best benediction, his prayers and sympathy, to the meeting in which he spoke, with Mrs. Josephine Butler, W. T. Stead, John Burns, and Sir Wilfred Lawson,—true catholicity, which, if better understood, would build the Church of Rome on surer foundations than the exclusive possession of Peter's rock."

A union temperance meeting will take place at the Barnard Memorial (formerly the Warren Street Chapel) on April 3, at 3 P.M., under the auspices of the Unitarian Temperance Society. Rev. Edward Everett Hale, D.D., will be the principal speaker; and, as April 3 is Dr. Hale's seventieth birthday, it is hoped that many of his young friends, and older ones, too, will be present to greet him. A special invitation has been extended to the Unitarian Sunday-schools of Boston, and a general invitation to all persons interested.

EAST LONDON.

'Twas August, and the fierce sun overhead
  Smote on the squalid streets of Bethnal Green;
  And the pale weaver, through his windows seen
In Spitalfields, looked thrice dispirited.

I met a preacher there I knew, and said,
  "Ill and o'erworked, how fare you in this scene?"
  "Bravely!" said he; "for I of late have been
Much cheered with thoughts of Christ, *the living bread!*"

O human soul! as long as thou canst so
  Set up a mark of everlasting light
Above the howling senses' ebb and flow,

To cheer thee and to right thee if thou roam,—
  Not with lost toil thou laborest through the night!
Thou makest the heaven thou hop'st indeed thy home.

—*Matthew Arnold.*

TEMPERANCE SUNDAY.

Sunday last was generally observed by the nonconforming churches throughout Great Britain as "Temperance Sunday"; and in their places of worship, as well as in their Sunday-schools, attention was called to the claims of the temperance movement. The Presbyterian Church of England was the only communion that did not fall into the arrangement, as, owing to other engagements, it has had to select December 13 as its "Temperance Sunday." The observance of the day is due to a suggestion offered some years ago by the late Rev. Dr. Hannay to the Congregational Union, that a Sunday in November should be set apart for calling special attention to the sin of intemperance. *The Temperance Record.*

C. R. ELIOT.

LITERARY NOTES.

Every Other Sunday celebrates the seventieth birthday of Edward Everett Hale (which occurs April 3) by printing a portrait of him, and an excellent sketch of his life, written by Mrs. Bernard Whitman.

A new Presbyterian weekly paper is announced as soon to be started in Cleveland, Ohio, to represent the more progressive wing

of that denomination,—Prof. Briggs and those who sympathize with him.

Rev. M. J. Savage of Boston has been preaching a series of sermons the past winter on "Every-day Religion," which will soon appear in book form, published by Geo. H. Ellis.

Houghton, Mifflin & Co. issue what they call the "New Universal Edition" of Hawthorne's "Scarlet Letter," in good type, for 25 cents, paper, and 50 cents, cloth. Who cannot afford to read the great books of the world at such prices?

The Executive Committee of the School of Applied Ethics, which held its sessions last summer at Plymouth, Mass., sends out the announcement that its sessions the coming summer will be held at the same place. Dr. Adler will be in Europe, but provisions will be made to fill his place. The school will be in charge of Prof. Toy of Harvard and Prof. H. C. Adams of Michigan University. The work will follow the same general lines marked out last year.

One of the best magazines of philanthropy, charity, and social reform in this country is *Lend a Hand*, published in Boston. Its editorial board consists of Edward Everett Hale, chairman, Mrs. Bernard Whitman, secretary of the Lend a Hand Clubs, John Tunis, to whom are assigned subjects relating to co-operative charity, L. E. Dudley, Department of Law and Order, and Mary E. Dewey, secretary of the Massachusetts Indian Association. $2 a year; 20 cents a number.

Persons who have copies of the *Unitarian Review* which they are willing to spare, dated June, 1879, September, 1880, February and May, 1884, and December, 1886, will confer a favor by sending word to Geo. H. Ellis, 141 Franklin Street, Boston, who wants to get these numbers to complete files.

"Natural Religion" is the title of a book which just makes its appearance, written by Rev. Theodore W. Haven, formerly pastor of the Independent Congregationalist church in Battle Creek, Mich. Its aim is to show, as its title indicates, the naturalness of religion,—that the foundations of religious faith and worship are laid in the soul of man. It is issued by the Twentieth Century Publishing Company, New York. Price $1; paper, 50 cents.

It is announced that Dr. Lorimer, pastor of the Tremont Temple Baptist Church, Boston, is writing a life of Spurgeon.

Although William Cullen Bryant has been dead thirteen years, his poems are still among the best selling books on the list of the Appletons, and net a considerable royalty to his family each year. Even the poet's translation of Homer is a steadily selling book with its Boston publishers.

An American went into the London book establishment of Chatto & Windus, and asked for Hare's "Walks in London." In the United States it is printed in one volume, in England in two. "Oh!" said the Yankee, as he looked at them, "you part your Hare in the middle, do you?" "I, sir?" said the clerk, with a bewildered look. "Oh, no, sir!" "I saw he didn't see the joke," said the Yankee, "so I didn't explain, but bought the books and went away. A week later I entered the same shop. As soon as the clerk saw me, he approached me, exclaiming: 'Good! Capital! Part your Hare in the middle!—that's capital, sir! capital.' "—*Boston Journal.*

In the evidence which we printed last month that Daniel Webster was a Unitarian throughout all his later life, we referred to a statement of faith, orthodox in character, which has been widely circulated over his name. This statement seems to bear the date of 1807. It may therefore be genuine, going back to his earlier life before he became a Unitarian. That he later became a Unitarian, and was for twenty-five or thirty years an active member of the Brattle Street Unitarian Church in Boston, is certain.

The Brooklyn, N.Y., Ethical Association has been following its courses of lectures of preceding years on "Evolution" and "Sociology" by a series the past winter on "Man and the State." The lectures have been very able, and will probably be published in book form. Among the subjects treated have been The Duty of a Public Spirit, Applied Sociology, Representative Government, Suffrage and the Ballot, The Land Problem, The Problem of City Government, The Immigration Problem, The Race Problem in the South, Woman and the State. Among the speakers have been President Andrews of Brown University, Edwin D. Mead, Thomas G. Shearman, Samuel J. Barrows, Prof. Joseph Le Conte, J. W. Chadwick, Andrew D. White, and John C. Kimball.

We are glad to welcome a little, very unpretending paper-covered book entitled "Closet Prayers," by Rev. J. Frederic Dutton. We have too few of these simple, earnest, spontaneous expressions of the devotional, the uplooking, the longing side of our religious life. These closet prayers are full of a quiet but stirring power. They breathe courage and hope through that consoling faith which absolutely rests in God.

"Kindling Thoughts." By Elizabeth P. Channing. Published by Geo. H. Ellis, Boston.—It is a long time since anything so brightly refreshing as these "Kindling Thoughts" has come to us. They are the collected brief essays of Miss Elizabeth Channing that have been contributed during the past thirty years to our various denominational magazines. They are full of that

best cheer which comes from the deepest, clearest springs of faith. The style is personal, piquant, and quickening. Everything is brief and suggestive. More than fifty kindling thoughts are put before us within the limits of a very moderate-sized volume. "The Dew upon the Heart," "Only his Neighbor's Benevolent Brother," "See that Poppy!" cannot fail to touch and move to higher and deeper aims and hopes, wherever they are read. We recommend this book to every home.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The New World. A Quarterly Review of Religion, Ethics, and Theology. First issue in March, 1892.

The Evolution of Christianity. By Rev. Lyman Abbott.

The Future of Liberal Religion in America. By Prof. J. G. Schurman.

The Theistic Development of Buddhism. By Prof. J. Estlin Carpenter.

The New Orthodoxy. By Rev. E. H. Hall.

Between the Testaments. By Rev. T. R. Slicer.

The Common, the Commonplace, and the Romantic. By Rev. W. R. Alger.

Abraham Kuenen. By Prof. C. H. Toy.

Theological Aspects of the Philosophy of Thomas Hill Green. By Prof. C. B. Upton.

The Historic and the Ideal Christ. By Prof. C. C. Everett.

The Old and New Testament Student (March).

The Expedition of the Babylonian Exploration Fund. I. New York to Aleppo. By Robert F. Harper, Ph.D.

The Founding of the Christian Church. Studies by Clyde W. Votaw.

The Sanitarian (March).

Importance and Necessity of National Health Service. By A. Walter Suiter.

Unsanitary Condition of the Primary Schools of New York City. By H. D. Chapin.

The Forum (March).

What the American Sunday should be. By Prof. David Swing.

A Case of Good City Government. By Prof. F. G. Peabody.

The Education of the Future. By Clarence King.

Authors' Complaints and Publishers' Profits. The Work of the British Society of Authors. By Walter Besant.

The Study of English. By Prof. John Earle.

Andover Review (March).

The Christ and the Creation. By Rev. John Coleman Adams.

Pessimism's Practical Suggestions to the Ministry. By Mr. Gerald H. Beard.

Missions within and without Christendom. By Rev. Charles C. Starbuck.

Views of Dr. A. Baer on Drunkenness. By Dr. Arthur MacDonald.

The Review of Reviews (March).

Three Eminent Englishmen. I. Rev. C. H. Spurgeon. II. Cardinal Manning. III. Sir Morell Mackenzie. With portraits. By W. T. Stead.

The Graphic (Illustrated Weekly, Chicago).

Pictures of the World's Fair buildings, illustrated sketches of scenes in Chili, views from Puget Sound, art notes, etc., are contained in the issues of the past month.

Scribner's Magazine (March).

The Water-route from Chicago to the Ocean. By Charles C. Rogers.

American Illustration of To-day. Third paper. By William A. Coffin.

Speed in Locomotives. Three articles by (1) M. N. Forney, (2) Theodore N. Ely, and (3) H. Walter Webb.

Lend a Hand (March).

The People's Palace: A Palace of Joy. By Rev. John Tunis.

Christian Social Union in the United States. By Fred W. Speirs.

Physical Training.

"Gen." Booth's Social Scheme.

Tenement-house Life.

PUBLICATIONS RECEIVED.

Wendell Phillips: The Agitator. By Carlos Martyn. New York: Funk & Wagnalls Company. $1.

A Delsartian Scrap-book: Health, Beauty, etc. Compiled by Frederic Sanburn. New York: John W. Lovell Company. 25 cents.

The Ethical Principle and its Application in State Relations. By Marietta Kies, Ph.M. Ann Arbor: The Register Publishing Company.

Nineteenth Annual Report of the Commissioner of Railroads, State of Michigan, 1891. Charles R. Whitman, Commissioner.

Spiritism. By Edelweiss. New York: John W. Lovell Company. 25 cents.

Princess Dandelion's Secret. By Martha Burr Banks. St. Paul: D. D. Merrill Company.

The Only Good Thing in All the Worlds. By Prof. J. B. Turner. Chicago: The *Open Court* Publishing Company. $1.

A Chicago Bible Class. By Ursula N.

Gestefeld. New York: United States Book Company. $1.50.

Pamphlets.—In Honor Bound. A Poem by John W. Chadwick.—Personal Experience of a Physician; and a Review of "Christ and the Temperance Question," in the *Christian Union.* By John Ellis, M.D. —Zoölogy as related to Evolution. By John C. Kimball. 10 cents.—Public Ledger Almanac, 1892. Philadelphia: George W. Childs.—Report of the National Alliance of Unitarian and Other Liberal Christian Women. 1890, 1891. New York. 15 cents.—Love and Loyalty: A Chorus of Faith. A Pamphlet of Poems published by All Souls' Church, Chicago.—Moses and Jesus: A Lecture by Rev. Dr. Kaufmann Kohler of New York.—Ecce Regnum! and Other Poems. By Edward Randall Knowles. Worcester: The *Messenger* Print.—A Brief Review of "Succession in the Ministry." By B. F. Barrett. Philadelphia: Swedenborg Publishing Association.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Mr. A. B. Goodridge, a graduate of the Boston University, having asked to be received into our ministry, and having satisfied the Committee on Fellowship that he is well qualified for the work of the Unitarian ministry, is hereby commended to the confidence of our churches and the fellowship of our ministers.

J. F. MOORS, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Athol, Mass.—Among the activities of the First Church this winter have been a very enjoyable course of lectures, class in English history, class in vocal culture. A "Bellamy" party was a recent social feature. A union of the First and Second Churches for a monthly vesper service has been much enjoyed.

Bath, N.H.—The Unitarian church organized in 1886 proposes during the present year to erect an inexpensive but pleasant and convenient house of worship.

Hitherto the religious services have been held in a hall; but the permanency and thrift of the society now seem to demand a church home, with all the conveniences and associations that would attach to it.

The society has thus far received no aid from the American Unitarian Association, though from time to time it has had special gifts from a number of sources. The current expenses have been substantially paid by the members, and they do not now desire to be a dependent society.

But the cost of church building, moderate as it may seem, added to the annual expenses, would be beyond their means, so that they are constrained to ask for contributions to their building fund.

A very pleasant and ample lot of land has been given by Mrs. Mary A. Bedell, one of their members.

The cost of the church building is estimated to be $2,600, toward which they have $566 in a bank, $900 have been subscribed in town, to which $175 more will probably be added, leaving $959, for which they must look to their friends and the friends of the cause outside the society and town.

They will be thankful beyond words to express if the sum needed can be assured in season to enable them to proceed with the building early in the spring.

CORA S. COCHRANE,
Minister.
DANIEL WHITCHER,
ARTHUR WOODS,
D. G. A. FOSTER,
Committee.

The undersigned, being fully acquainted with the conditions and needs of the society at Bath, heartily second the above appeal, and hope that the efforts of this energetic and self-sacrificing band of liberal Christians will be crowned with success:—

C. C. Danforth, President New Hampshire Unitarian Association; J. C. A. Hill; Mary A. Downing; Dr. J. F. Moors, Superintendent of Missionary Work for American Unitarian Association in New England; Rev. Samuel C. Beane, lately Superintendent of Missionary Work in Northern New England; Rev. J. Edward Wright, Minister of the Church of the Messiah, Montpelier, Vt.

Beverly, Mass.—The enthusiasm of the large parish of the First Church here was thoroughly aroused on the evening of March 10, the occasion being the celebration of the twentieth anniversary of the settlement of Rev. Ellery Channing Butler. Three hundred parishioners were present. Capt. E. L. Giddings, representing the parish, addressed the gathering, and spoke of the pastorate of Mr. Butler as exceptional not only in length of years, but in the strength of attachment, the deep affection and esteem that existed between pastor and people. It was the excellent character and unusual abilities of the man that made this possible. Rev. Dr. A. P. Peabody, a native of Beverly, Rev. Dr. Lanphear, Hon. John I. Baker, and many others spoke in earnest eulogy of this united pastor and people. Presentations followed from the parish to their beloved pastor and his wife of silver coffee and tea services, dozens of silver spoons, soup ladles, etc., and $450 in gold. Congratulatory letters were read from Rev. Sherrod Soule, Rev. Prof. Edward J. Young, and Rev. S. C. Beane. For a man who combines, as does Mr. Butler, irrepressible youth

with clear-headed wisdom, as well as bright and vigorous speech with the profoundest resources of spiritual power, there seems good reason for anticipating another twenty years of this happy and blessed relationship.

Boston, Mass.—The deepest religious influence of the past month has probably been in the stirring addresses of Bishop Phillips Brooks at the Monday noon services for men, held in St. Paul's. Gallery, aisles, and altar steps have been crowded at each of these services, and not a woman in the congregation. The most influential citizens were there, and the deepest sources of character affecting that influence were reached by the divine earnestness of this great soul-healer, with his simple teaching that Christianity is not in any book, church creed, or ceremonial, but in human life made pure.

—The appointment of Rev. E. A. Horton as active chairman of the Benevolent Fraternity of Churches has certainly resulted in a general stirring up of our home religious activities. We hear of new Unitarian movements at Coolidge's Corner, Brookline, Crescent Avenue, and Ashmont, Dorchester. Rev. Joel Metcalf has been appointed by the Benevolent Fraternity as Mr. Horton's assistant; and, while continuing afternoon Sunday services at West Somerville, he doubles himself by missionary services in the morning. At present he is conducting most successfully the new Crescent Avenue services.

—We understand that Rev. John Tunis only resigned his important work as associate pastor at Cambridgeport in order to enter with whole-hearted devotion this city missionary work. It is a noble sacrifice, such as will inevitably lead to a far-reaching influence for good.

—Most helpful vesper services are going on at the Second Church. April 3 Rev. Stopford W. Brooke will preach on "The Young Man's Ideal." April 10 Rev. John W. Chadwick will preach on "Religion and Youth."

—Arlington Street Church has extended a unanimous call to Rev. S. M. Crothers of St. Paul. We are authorized to say that the greatest possible unanimity prevailed at the parish meeting at which the vote was passed. At the time of our going to press no official reply has been received from Mr. Crothers. We understand, however, that the difficulties in the way of Mr. Crothers's leaving St. Paul are very likely to prove insuperable. Arlington Street Church has again shown its deep-seated earnestness in our common religious cause by heading the list of contributions from our churches to the American Unitarian Association with a subscription of $5,501.65. The pulpit will be supplied during April as follows: April 3, Rev. E. A. Horton; April 10, Rev. John Cuckson; April 17, Rev. Augustus Woodbury; April 24, Rev. A. M. Lord. There will be a special children's service on the afternoon of Easter Sunday.

—The Sunday evening lectures at All Souls' Church, Roxbury, on "The Story of Protestantism," are to be concluded in April, as follows: April 3, "Theodore Parker," by W. H. Lyon; April 10, "James Freeman Clarke," by Julia Ward Howe; April 17, "H. W. Bellows," by E. E. Hale.

—Rev. C. F. Dole of the First Church in Jamaica Plain is giving a very interesting series of Sunday evening talks upon the great questions of religion. He has already spoken upon "The Thought of God" and "The Release from Sin," and announces for April 3 "The Great Purpose of Life," April 10 "The Secret of the Happy Life."

—Rev. W. H. Savary, after seven years of devoted service to our city missionary work, has sent his letter of resignation to the Executive Committee of the Benevolent Fraternity. He will resign his charge of Unity Chapel, South Boston, at the end of the summer vacation. Both Mr. and Mrs. Savary have done a lasting and personal good to the community with whom they have been so closely associated; but, though it has been a happy work of self-sacrificing service, Mr. Savary feels called to engage in the more directly denominational work of Unitarian church extension.

—Norfolk Unitarian Church: Rev. Caleb Davis Bradlee, D.D., has tendered his resignation as pastor of the Norfolk Unitarian Church, to take effect June 1 of the present year. The society was organized in the autumn of 1889, and was, at its formation, dependent upon labors of love from ministers in and near Boston. One of the most zealous helpers of the movement, at this time, was Dr. Bradlee; and the appreciation of the people was shown by the fact that they asked him to officiate at their special services. Then came the generous offer of Dr. Bradlee's services as pastor for one year, beginning June 1,—an offer that was gladly and gratefully accepted. During the first year all meetings were held in the home of one of the members; but so wonderful was the growth of the society that the erection of a suitable building became a necessity, and in about one year from the organization of the church a pleasant and commodious chapel was dedicated. The people, by a unanimous vote, asked their pastor if he would remain with them one more year; and he consented. He will leave to his successor an appreciative and energetic congregation and an enthusiastic and well-attended Sunday-school.

Not only has the society grown in numbers during Dr. Bradlee's pastorate, but the religious element has been strengthened under his spiritual leadership. In a social way, also, he has done much for the church by encouraging friendship and cordiality among its members. Every entertainment and charity has always been generously

noticed by him. He will leave the society with many firm and lasting friendships.

Burlington, Vt.—On the 21st of February the Sunday-school and congregation united in a patriotic service. The service was specially arranged by the pastor, and comprised special music, responsive readings, recitations by the children, and a sermon by the pastor. Everything is going well, congregation is increasing, and there is much new enthusiasm.

Charleston, S.C.—In spite of the grip and bad weather, our congregations have been very good this winter. Our Sunday-school still holds its own. It is now preparing for a temperance service, which will come off some time in April. The Ladies' Society of the church has given aid during the year to several churches in the West. In lieu of a guild society of young people, we have a "Helping Hand Society," which clothes and assists in the education of two or three children.

During the last month we have had with us Rev. C. C. Hussey and family of Billerica, Mass. He has preached for us, and we have enjoyed his sermons very much. It is rarely that we hear a new voice; and, when we have the opportunity of doing so, it is always a very great pleasure to us. We shall be loath to see him go, for he has been a source of inspiration to us. What a pity that others of our Unitarian preachers North could not come South! I am sure they would find a warm welcome, and they could do a vast deal of good. It is hoped that others will follow Mr. Hussey's example.

Chicopee, Mass.—A call has been given to Mr. Franklin C. Southworth, who is now in the Harvard Divinity School, and is to graduate next June. Mr. Southworth is a young man of good promise, and the society here hopes to secure his settlement.

Clinton, Mass.—Sunday evening meetings will be held during April in the Unitarian vestry, as follows: April 3, "Home Influences," Mrs. J. C. Duncan, leader; April 10, "Business Principles," Mr. F. W. Hartwell, leader; April 17, Easter concert, Sunday-school and choir; April 24, "Value of an Aim in Life," Miss Jennie E. Stone, leader.

Davenport, Ia.—The First Unitarian Church has issued three copies of a monthly parochial newspaper, entitled *Old and New*, the pastor, Rev. A. M. Judy, editor, beginning in January, 1892. It has a promising outlook, and keeps the subscribers informed on all the activities of the church, besides sowing Unitarian seed broadcast in a community largely in need of liberal religion.

Des Moines, Ia.—The Unity Club of this city is doing good work under the leadership of Rev. A. Harvey, president. The club is making a connected study of Russia, which is proving to be both interesting and profitable. Among the able papers read before the club was one by Mrs. Virginia H. Reichard, on "Tolstoï's Doctrine of Non-resistance." We regret that space forbids giving the entire paper. Among many good things Mrs. Reichard said:—

"The attitude of a philosopher toward the great world is pathetic in its utter loneliness. 'Come up higher' means isolation to a grand soul, filled with emotions too deep, questionings too profound, and aspirations too lofty for the average human being to contemplate.

"The philosopher, more than any, must steer his craft, freighted with the treasure of his life's best thought for humanity, into the haven, if such there be for him, alone! And few are they who stand ready to bid it welcome when it gains the port. If wrecked, there are 'none so poor as to do him reverence,' or cast a life-line, but many to mock and jeer; and too often, baffled, misjudged, misunderstood, his name goes down to posterity as a sort of danger, to warn, and to mark hidden reefs which the conventional navigator in deep waters studies to avoid.

"If imbued with the spirit of an iconoclast, he must always be viewed askance, since we do not quickly forgive the destruction of our cherished ideals, even though we 'restore' them, as it were, with scarce a perceptible fracture, or build anew out of the scattered fragments on a firmer pedestal. . . . .

"The doctrine of non-resistance to evil means, first of all, a willingness to suffer.

"This idea, as old as history, which we trace over a different and often bloody path, has been the inspiration of grand lives and great deeds throughout the centuries.

"Often developing in mistaken zeal or superstitious effort, it has yet been the leavening power infused into sodden humanity to bring into sentient brotherhood, as attested by the noble procession of heroes, martyrs, philosophers, and scientists who have died for truth's sake. . . .

"Redemption where each is his own redeemer stands out in bold characters throughout Tolstoï's teaching. His morality is stern and uncompromising, his rules of life rigid and exacting; but what of the results?

"For himself, a name that stands for charity, courage, and self-abnegation throughout the world; for his followers, the satisfaction that comes of high thinking, noble doing; for those he has helped, a glimpse of blue sky beyond the black clouds of oppression, famine, and despair.

"The lily bulb is not of itself beautiful, but the glorious whiteness and fragrance of the perfect blossom lie hidden within it."

Gloucester, Mass.—Rev. John C. Kimball of Hartford, Conn., is supplying the

pulpit of the Unitarian church, and will continue until May, when Rev. J. L. Seward of Waterville, Me., will begin his work as pastor of the society.

Grand Haven, Mich.—A series of Sunday evening lectures on "Beginnings," which has awakened some considerable interest in our city, is just drawing to an end. Last month Mr. Sidney H. Morse, the sculptor, gave his lecture on "The Sculptor's Art" here, and also occupied the pulpit the following Sunday with a discourse on "Oliver Wendell Holmes and Walt Whitman." February 14 Mr. Jennings of Toledo preached here on exchange with the pastor. Our Unity Club meets in two sections, one occupied with the reading of Shakspere's plays, interspersed with papers, music, etc., the other reading and discussing "Our Heredity from God," by E. P. Powell. Socials, ten-cent musicales, suppers, and a parish supper have supplied the social wants of the church. Our beautiful new little church is also the meeting-place of the Women's Club of the city, an unsectarian society, which is very numerously attended and very flourishing. We have also a well-sustained teachers' meeting every week, and a Women's Industrial Society which meets fortnightly. We are just ordering a new library for our Sunday-school to replace the one burned when the old church was consumed by fire.

Hamilton, Can.—On Tuesday and Wednesday evenings, March 22 and 23, very interesting services were held in Hamilton, Can., in connection with the dedication of the new church and the ordination and installation of the minister, Rev. J. H. Long, recently in charge of the church in Camden, N.J. The dedication sermon was preached by Rev. Robert Collyer from the text "The Church of the Living God," and the ordination sermon by Rev. S. R. Calthrop from the text "One Lord, and his Name One." The other clergymen who took part were Rev. D. W. Morehouse, Rev. W. C. Gannett, Rev. T. R. Slicer, and Rev. T. C. Jackson. Rev. J. C. Hodgins, the former pastor, sent a congratulatory letter and the charge to the people. Greetings came, also, from Montreal, Toronto, and the American churches. It was a cause of deep regret to all that Mr. Peter Bertram, the president of the society, was unable, through illness, to be present. Notwithstanding unfavorable weather, the attendance at the services was very good.

The Hamilton society has been in existence only about three years; but so rapid has been its progress that a church building became absolutely necessary. The present structure is not intended to be used permanently as a church, but rather as a guild-house, opening into the church proper. The situation is excellent, the building is striking in appearance (the lower story of stone, the upper of pressed brick), and the seating capacity is about 250. The upper part is at present unfinished,—it was used as a luncheon-room for guests at the services,—but it is intended, after a time, to employ it as a recreation-room, library, or ladies' parlor. The total cost of lot and building is $7,095.14, of which about $3,100 has been paid. This amount does not include the church furnishings or the organ, the latter having been given by the ladies.

Hamilton is a flourishing city of 50,000 inhabitants, and the prospects for the future of Unitarianism are very favorable. Nothing that has hitherto occurred has done so much to awaken interest in this movement as the services which have just been held and the presence of so many distinguished Unitarians.

Hudson, Mass.—The Unitarian society upon the first Sunday of February returned to their renovated church, after four months' absence. At an expense of $7,000, an addition has been made to the main building, consisting of church parlors, a kitchen, pantry, and toilet and cloak rooms. Some changes have been made in the main building, and a new organ of fine quality of tone has been given by three members of the parish. The Ladies' Benevolent Society furnished the parlors and carpeted the church at an expense of $700.

The Unity Club also contributed two handsome mantels to the parlors, and presented a new pulpit set to the society. The money for the repairs and the additions was raised before any work was undertaken. The society is in fine condition, interest and life being evident in all departments of the work. A special feature of the work here is a successful evening service, at which an orchestra leads the singing. The pastor preaches a sermon every evening, and the number present often reaches two hundred.

Humboldt, Ia.—A gentleman who has for several years been a trustee of a Congregational church in a neighboring town wrote as follows to a Humboldt friend last week, "I herewith enclose draft for $5 and a list of one hundred names and addresses, to which I desire to have sent the sermon of Rev. T. P. Byrnes of February 7, on 'Why I am a Unitarian.'"—*Humboldt Independent.*

Keene, N.H.—The last three meetings of the Unitarian Club have been full of interest to their members. In January Dr. George B. Twitchell, the president of the club, read a capital paper, describing his experiences as a surgeon in the Civil War. At the February meeting the club listened to twenty-minute papers on the "Ideal Church," by Rev. Messrs. F. L. Phalen, A. J. Rich, and R. D. Towne; and at the recent March meeting Rev. Messrs W. H. Savage and H. C. Parker gave very able addresses on "The Defensible Grounds of Re-

ligion." The meetings have constantly grown in interest and attendance. At the last there were present sixty members and guests, showing that in the three years of the club's existence there has been a steady gain in membership.

La Porte, Ind.—Our society is in a prospering condition. The literary society is doing good work this season. Our Sunday-school has been brought to life after a slumber of more than a year's duration.

Lawrence, Kan.—Mr. Howland has just given a short course of sermons on the three main sources of authority in religious belief,—the Church, the Bible, and the Reason. The Bible Class under Prof. Newson is studying the Old Testament in the light of modern criticism, more especially the Pentateuch; and a number of University students are much interested.

Leominster, Mass.—A unanimous call has been extended to Rev. George M. Bodge of East Boston to become the pastor of the Unitarian church here, and Mr. Bodge has accepted.

Lowell, Mass,—In taking up the annual subscription for the American Unitarian Association, the Unitarian society here adopts a very practical and successful method. A blank contribution paper is *mailed* to each member of the congregation, and the subscribers resulting therefrom are entered upon the first pages of small blank-books, which are then circulated through the parish for additional subscriptions. This method last year resulted in a contribution of $1,200 from 150 individuals.

A series of attractive popular lectures are being given in the church parlors at a ten-cent admission fee, and have been largely attended. Rev. George Batchelor gave his "Tramp through Switzerland" in this course.

Luverne, Minn.—Unity Church had the patriotic temperance service Washington's Birthday. The Unity Club has been studying Shakspere's historical plays. The Look Up Legion has had a course of lectures, which have been very profitable, by Rev. Mr. Crothers, Rev. J. Ll. Jones, Miss Putnam, and Rev. Kristofer Janson.

Michigan.—A spring session of the Michigan Unitarian Conference will be held with the Unitarian church in Sturgis, on April 8, 9, and 10, to which a general invitation is extended. On Friday afternoon (the 8th) there will be a paper on "The Salvation Army as seen in London," by Rev. Caroline J. Bartlett of Kalamazoo, and another on "Prayer," by Rev. H. T. Root of Grand Haven. In the evening there will be a platform meeting, with addresses on "To-day's Outlook in Religion," by Rev. W. D. Simonds of Battle Creek, Rev. L. R. Daniels of Big Rapids, Rev. Mila F. Tupper of Grand Rapids, and Rev. J. T. Sunderland of Ann Arbor. On Saturday, after an opening devotional meeting at 9 A.M., led by Miss Bartlett, there will be papers on "The Kind of Revival we need," "Evolution," and "Mid-week Meetings," by Mr. Sunderland, Mrs. J. M. Turner of Grand Rapids, and Mrs. A. O. Smith of Grand Rapids. In the evening Miss Tupper will preach. On Sunday Rev. T. B. Forbush of Chicago will preach morning and evening.

Middleboro, Mass.—The annual meeting of the First Unitarian Society was held March 7. The report of the Parish Committee showed that the church was in a flourishing condition, and had made steady progress during the year. Under the auspices of the Unity Club, Prof. E. S. Morse of Salem delivered six lectures on natural history during the winter. Besides the Unity Club, the Lend a Hand Club, and the Sunshine Club, there has been a special class for the study of English literature, conducted by Miss Dodge of Lynn. Apart from the loan from the Church Building Loan Fund, the society is perfectly free from debt, and commences its new year with bright hopes and much encouragement.

Neponset, Mass.—The poppy fair given by the ladies of the Church of the Unity, at Wood's Hall, was a great success. The hall never looked prettier. The poppies, natural as life, shone out resplendent on the white background, and under the gas-light were especially brilliant. The tables were well stocked with a variety of fancy articles, which met with a ready sale to the large number of patrons who came from Lower Mills, Meeting-house Hill, Harrison Square, besides Neponset. Supper was served to a large number of guests, who seemed amply satisfied. It proved a most enjoyable time for all, and must have yielded quite a handsome sum to the ladies of the society who have worked so diligently to make it such a success.

At a recent meeting of the guild of the Church of the Unity, conducted by the pastor, Rev. G. H. Hosmer, the subject was "Conversation." Mr. Hosmer alluded to the various phases of the use of words, touching upon profanity, the use of slang, incorrect pronunciation, and urged a stronger purpose to show out of a good conversation the meekness and wisdom spoken of by the apostle James in his Epistle (iii. 13), making Jesus our model, who said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Many of the members of the guild took part, illustrating the subject by comment and dialogue. Besides the earnest congregational singing and quartette, a solo was rendered finely by Mr. Frederick Porter. The meetings of the guild are well attended and earnest.

Newburyport, Mass.—The Unitarian Club increases in numbers and interest. Two hundred seats were filled at the tables

at the March meeting, nearly all by members; and a much larger number attended the speaking exercises, when Hon. Robert S. Rantoul, Hon. E. P. Dodge, and Amos Noyes, Esq., presented the subject of the American Lyceum and the part it served in the social, intellectual, and moral life of the country, with suggestions how some of its principal elements can be perpetuated for future use. An interesting feature of this club is an annual "symposium," when the younger members present addresses on the living subjects of the day.

Oakland, Cal.—Rev. C. W. Wendte began on Sunday evening February 28, a series of brief conversational lectures, largely autobiographical in character, under the general title "Interesting People I have Known." In these talks he will treat of Theodore Parker, Wendell Phillips, Emerson, Bronson Alcott, Dorothea Dix, Matthew Arnold, Thomas Starr King, George Bancroft, Carl Schurz, George William Curtis, Julia Ward Howe, Thomas Hughes, Robert Collyer, and many others less known to fame, with whom he came in contact, from whom he gained instruction and inspiration, and whom he hopes to bring nearer his auditors through his admiring and grateful recollections.

Olympia, Wash.—Through its secretary and minister the Unitarian society has sent out a neatly printed circular containing a descriptive cut and floor plans of their new church, together with an appeal prepared by the superintendent of Unitarian churches on the Pacific Coast, for dollar contributions to said society, to meet some of its pressing and unexpected obligations. The society has agreed not to ask for aid from the American Unitarian Association treasury next year, and has also agreed to consider all contributions sent in the name of churches as a loan to be repaid, say within five years, to the American Unitarian Association treasury, or to help some other society to become self-supporting, or in such other way as the donors may direct. Here is an opportunity for practical fraternity and co-operation between our churches, which, if taken advantage of, might be a great source of strength to the denomination at large.

—Few ministers and churches ever fight a more heroic fight than that which Rev. N. Hoagland and the Unitarian society here have had to pass through to get their excellent new church. They had planned to pay for it all themselves, and have made great sacrifices to carry out their plan; but some unforeseen events, like having to put down piles to get a secure foundation, have left them some hundreds of dollars behind. If any outside parties would like to render aid, they may send the same to the minister, and it will be properly applied.

The new building is unique, and shows in its very structure that it was intended to be the home of many activities. Every inch is planned for use. The basement contains a kitchen 14 feet by 26, and an auditorium 50 by 72, divided by sliding doors, so that it can be used for two large Sunday-school class-rooms, as desired. Opening into this auditorium is the lobby, or foyer, 11 feet by 34, suitable for a class-room, reading-room, club-room, or library. Opening into this, again, is a vestibule, 7½ feet by 17, adjoining which is a gentleman's cloak-room of the same size.

Going upstairs, you may ascend either the narrow stairway in the rear or the large one in front, near the corner which supports the tower. Suppose you choose the broader way, a few steps take you to a landing, from which you can either pass out upon the street or go upstairs. Besides this entrance to the auditorium upstairs, there are three others from the outside. Passing up the broad steps from the main entrance outside, you first enter a vestibule, 7 x 11 feet, which opens upon a foyer and ladies' cloak-room, 7 feet by 25. Then you pass to the auditorium, a large, well-lighted room, with high ceiling, showing supporting trusses, and two large windows facing each of the two streets. The auditorium is nearly square, being in outlines 48 by 50 feet. It has an inclined floor to within a few feet of the rear, and faces a platform or stage 14 x 25 feet, which is flanked on one side by a dressing-room 12 x 12, and on the other by a choir alcove of like dimension. Then there is a large gallery in semicircular form, capable of furnishing 175 sittings. This, with the main auditorium, which can accommodate 400, together with the foyer, would easily accommodate 600 on special occasions. The auditorium and gallery are both seated in the same style of opera chairs. The pastor's study in the tower commands inspiring views of the city, forest, mountain, and bay; and it is, as it should be, a nesting-place for sound and wholesome, broad-gauge views.

Omaha, Neb.—Rev. Newton M. Mann of the Unitarian church is reaching a large public through the daily papers. His sermons are often printed in full.

Ontario, Cal.—A new society called "Unity Religious Society" has been formed here by Mr. and Mrs. Sprague. It starts with a membership of twenty-five, and an energetic board of trustees, and with an attendance of about fifty people on three o'clock services every Sunday. Last Sunday there were near seventy present. There is much hope that in a little time this will become a strong though a small society. Unitarian literature would be welcome and useful. Address Mr. A. Paddington, Secretary, Ontario, Cal

Pacific Coast.—The Unitarians on the Pacific Coast have made several new mis-

sionary movements of late, under Superintendent Van Ness's leadership.

—Rev. E. B. Payne is installed pastor at Berkeley, and has a hearing of over one hundred and fifty every Sunday, including five or six professors and a number of students at the University of California.

—At Pomona and Ontario, the latter a new lodgment, Rev. Mr. Leslie Sprague and wife are working.

—At Redlands Rev. Mr. Wells, a recent addition from orthodox circles, is successfully establishing a church, in connection with his work at San Bernardino.

—In Stockton Rev. W. E. Copeland has organized a Unitarian society, and in Santa Ana Rev. Mr. Watson is meeting with good success.

—In Los Angeles, also, a second society has been established, and Mr. Van Ness's new movement in San Francisco is growing daily. This, with the new Scandinavian church in Portland, Ore., makes eight new societies begun within a year, and all with pastors.

—The visit of Rev. Kristofer Janson to the Coast may result in new Scandinavian societies, also, in Seattle and Tacoma.

—The Oakland society recently held its fifth annual meeting. Some two hundred and fifty persons attended, and it was a very enjoyable occasion. The treasurer's report showed that over thirty thousand dollars had been raised during the past year for building and current expenses. Rev. Mr. Wendte has been granted a leave of absence by his society, and will probably visit England soon after Easter, to enjoy the rest and recuperation to which six years of unremitted toil in this field have entitled him.

—President Eliot of Harvard, Prof. John Fiske, President White of Cornell, and Prof. Schurman are to be with us on the Coast in March and early April.

—Rev. George H. Greer, with his family, is at Mayfield, Cal., his sons attending the Stanford University near by.

—Rev. Dr. Stebbins of San Francisco is soon to have a colleague or assistant, which, after twenty-six years of service in that church, he well deserves.

—The Unitarian Women's Conference is trying to inaugurate a book-room and denominational headquarters in San Francisco.

—There are to-day twenty-eight Unitarian ministers actively at work on the Pacific Coast. Five years ago there were seven. There are also five or six Unitarian clergymen who can be depended on for occasional service. Five years ago there were six organized societies: to-day there are thirty-two. The Universalists also have seven societies and seven ministers at work.

Pittsfield, Mass.—Ten persons united with Unity Church on Sunday, March 20. The growth here is slow, but sure.

Pomona, Cal.—Superintendent Van Ness was here, and met the society on the evening of February 11. Despite the discouragements in a financial way arising from "hard times," it looks as though we were to have a small church building soon, as Mr. Van Ness has taken a sketch of what we want to a San Francisco architect, and will return plans soon, when an effort will be made to raise funds enough to build. New members are coming to us, and the society is becoming more and more united. At a formal meeting of the society January 31 Mr. and Mrs. Sprague were unanimously called to the permanent pastorate of the church. But as yet they are withholding their acceptance until it is determined that the society has sufficient financial support to insure their living, and build a church.

Portland, Me.—At the Parish House of the First Parish, on Wednesday and Friday evenings, February 24 and 26, Rev. James De Normandie of Roxbury gave two very interesting illustrated lectures, under the auspices of the Women's Alliance. The first was on "Jerusalem and its Surroundings," the second on "Egypt and Athens." They were listened to with the greatest interest, and proved to be a most pleasing event in this year's work of the Alliance.

Rockland, Mass.—A call has been extended to Mr. Daniel G. Crandon of Boston, who has been preparing for the ministry under the tuition of Rev. Minot J. Savage. Mr. Crandon has taken the call into consideration, but has not yet given his reply.

Salt Lake City, Utah.—We have lately had the pleasure of a visit from Kristofer Janson, who spent several days here on his way home from the Pacific Coast, giving Rev. David Utter a labor of love, and lecturing twice in Norwegian to his Scandinavian friends. Our work goes on prosperously, as usual. We notice, as one pleasant effect of the spring sunshine, an increased attendance at our Sunday services. Mr. Utter is now holding regular evening services at Ogden. His audience there, though not large, shows sufficient interest to warrant the hope that an organization may presently be effected.

San Francisco, Cal.—The regular monthly meeting of the Channing Auxiliary connected with the First Unitarian Church was held March 7. The Entertainment Committee announce a course of lectures by John Fiske in April. The Post-office Mission Committee report 62 letters received, 28 answered during the month, 11 new applicants for literature, 777 pamphlets distributed.

A meeting of the societies for women from the Unitarian churches around the bay was held March 19, under the auspices of the Society for Christian Work of the First Unitarian Church. Ten-minute papers on subjects connected with woman's work in the church were read.

On February 22 the Society for Christian Work met "socially," and spent a pleasant afternoon. Rev. Thomas Van Ness read a paper on Tolstoï's novel, "Anna Karénina."

Rev. Mr. Van Ness has devoted the Sunday evenings of the past two months to lectures on the origin and growth of religious ideas. The number of his hearers has steadily increased, and the organization is growing stronger each week.

The Unity Club connected with the church will discuss "Romola" at its next meeting.

San Jose, Cal.—The Unitarians in this city have just closed their annual entertainment. It was held in the new church building while in the rough, and has yielded a net profit of about sixteen hundred dollars. It was called a "Country Store," and lasted five nights. The first evening's entertainment was a recital by Miss Susan Hale. A second visit from her is expected in April, after the social hall and parlors are finished. The new church is located upon one of the finest sites in the city. It will cost about twenty-five thousand dollars. The Sunday-school has increased this year from about twenty-five to about one hundred and fifty. There are connected with the church the following societies: "The Women's Auxiliary," "The Women's League," "The Social and Dramatic Circle," "The Upward Club," "The Young People's Fraternity," and "The Outing Club."

Santa Barbara, Cal.—The new church is greatly admired for its beauty and solidity. The congregations are steadily increasing, and the influence of the society is spreading through the community. Under the superintendency of Prof. Courtney, the Sunday-school is growing, and Prof. Leslie is interesting a class of young people in the study of "Comparative Religions." A flourishing Unity Club, with a membership of about fifty, meets every two weeks to study American literature. Mr. Thacher is giving Sunday evening lectures to young people.

Miss Susan Hale has given a course of five lectures on "The Novels of the Eighteenth Century," in Unity Chapel. At the residence of Hon. Rowland Hazard she gave her charming monologue, "The Elixir of Youth," to a delighted audience.

The new pipe-organ is expected next month.

Sioux Falls, So. Dak.—Married, by Rev. E. T. Wilkes, March 3, 1892, Miss Amy D. Allison and Rev. Arthur H. Grant, pastor of All Souls' Church.

St. Louis, Mo.—Notes from the Church of the Messiah:—

The Sunday evening Lenten services were begun by a small but ardent assembly in the chapel on the 13th.

At the February meeting of the Eliot Society a programme on the supply for the Unitarian ministry was presented, Mr. Benwell, a student from Meadville, and Miss E. A. Freeborn reading papers. The object aimed for was the creation of a more intelligent apprehension of the need of our denomination in the line of superior educational facilities for candidates for the liberal ministry. The sources of supply treated were Meadville, Cambridge, the proposed Divinity School in connection with the University of California, the recruits from orthodox pulpits, and pupils of resident ministers receiving practical training. The indirect object of this afternoon was the benefit of the contribution to the James Freeman Clarke professorship, which the Eliot Society is now collecting.

At the February meeting of the Unitarian Club Rev. Mr. Hosmer of Cleveland addressed perhaps the most delighted audience the history of the club presents. His sympathetic and discriminating paper on "Lowell," with its exquisite picture of the New England of Lowell's youth and its recognition of the remarkable many-sidedness of the man, was followed by personal reminiscences of Mr. Lowell from Prof. J. K. Hosmer. At the March meeting Mr. Charles Dexter read an exhaustive philosophical analysis of "The Religious Nature of Man."

At the communion service of February Rev. J. Snyder made commemorative remarks on Mr. William A. Hargadine and Mr. William Glasgow, Jr., who had been withdrawn by death from the fellowship of the church the month previous. At the March meeting of the congregation Mrs. Wayman Crow and Mrs. John M. Krum, each for many years devoted members of the society, were subjects of this remembrance.

The Shakspere Class, under Prof. Hosmer, considered "Malevolence" on March 10. On March 16 Mrs. C. W. Stone led a consideration of the "parents" of the poet.

Mr. Locke Richardson read "As You Like It" in the chapel to a delighted audience that filled the room to the limit of capacity. The entertainment was under the auspices of the Junior Eliot Society,—the young ladies,—and the proceeds will be devoted to paying for the new Miller piano that graces the chapel.

On the evening of the 16th the ladies of the church tendered to Prof. and Mrs. J. K. Hosmer a farewell reception, to which were invited the faculty of the University (Washinton) and the congregation of Unity Church. Prof Hosmer leaves for Minneapolis the last of March. His family follow in June.

Sturgis, Mich.—The Michigan *Democrat* of February 25 contains in full an excellent sermon by Rev. G. W. Buckley on "Jesus: Son of God and Son of Man." For notice of Michigan Conference, see "Michigan."

Texas.—We are glad to print the following communication from an esteemed mis-

sionary of the Universalist church, who has been laboring for many years with a most self-sacrificing zeal in this great State. That two missionaries should be engaged in the work of planting the seed of essentially the same gospel in a State, and yet know so little of each other's good work, is another illustration of the folly and wrong of the Unitarian and Universalist bodies keeping so much aloof from each other instead of extending the brotherly hand and co-operating in every way possible. The report of Brother Billings is necessary to supplement and, so far as Universalist societies are concerned, to correct, the report of Brother Shultz, printed in our last:—

HICO, TEXAS, March 13, 1892.

Editor of the Unitarian:

I am sure you will welcome a few further words about the condition of liberal Christianity in Texas. This is not so far advanced as we wish it might be. There is a large leaven of the agnostic and atheistic elements in this State, the natural rebound from old legendary superstition, incorporated in cruel creeds. These, so repugnant to the common sense of even ordinary minds, have in many instances led to avowed infidelity, and, with the more intelligent and thoughtful, has been exchanged for agnosticism, with its negations. The reasonable faith of Unitarian Universalism, so comprehensive in supplying the needs of the soul, could, and we believe would, prevent this rushing from one extreme to the other, could it be brought before the people under favorable auspices. Want of means and true, loyal advocates of Christianity have been a great drawback to our Universalist mission here. We have been unable to meet the expense of locating in any of the large cities, with sufficiently attractive surroundings to command attention. I know not how it has been in this respect with our sister Unitarian denomination. There is no State in the Union where correct religious views are more needed than in Texas. My work has hitherto been in small towns and in the country, and the results have been fairly satisfactory. We have now fourteen organized Universalist parishes (churches) and sixteen ministers, and one minister who has moved into the State of late, since the issue of our register. Some of these church parishes have a membership of from thirty to fifty, others less. On the whole, we have no reason to be discouraged at the success of our work here. JAMES BILLINGS.

Walpole, N.H.—Through the aid of funds earned at the annual parish festival recently held, we have just completed the payment of a debt which has impeded our progress for the past few years. The financial condition of the society is better than it has been for some time past. During the year 1891 the amount of funds raised, in addition to the amount required for annual current expenses, was $562.11. This amount includes the sum of $175 raised by subscription for painting the church.

A Sunday-school choir has been formed, and a competent teacher employed to instruct and train the children of the school in singing. The Sunday-school library has been replenished with a large supply of new books. Reference books for the use of the teachers have also been purchased.

Teachers' meetings, conducted by the pastor, have been held, with good results.

Warwick, Mass.—The old parish at Warwick has recently held a most successful fair.

Winchester, Mass.—The local branch of the Women's Alliance has undertaken to support a student at Tuskegee; and, in aid of this work, the members organized last week one of the most successful entertainments ever given in this parish.

After a series of living and life-size reproductions of the well-known Rogers groups, an exhibition of pictures was opened, consisting of famous works of old masters and modern painters. The figures were represented by young people of the church. The posing and costuming were superintended by Miss Constance Nowell, herself a well-known and accomplished artist; and the exquisite skill and taste with which it was done made this a noteworthy and delightful exhibition. The Lend a Hand Club of this parish continues its work energetically. Among other useful things, it has undertaken to provide a monthly entertainment for the children of the Sunday-school. The second of these was given at the close of last month. At the monthly religious meeting of the club an interesting essay on "Faith" was read by one of the members, Miss Wilson.

Yarmouth, Me.—The Maine Association of Unitarian and Other Christian Ministers met at Yarmouth, Me., on Tuesday, March 1, at 10 A.M. There were present Rev. John F. Moors, D.D., of Boston, Rev. J. L. Seward of Waterville, Rev. Benjamin Brunning of Bowdoinham, Rev. S. B. Flagg of Dixfield, Rev. I. F. Porter of Presque Isle, Rev. J. M. W. Pratt of Yarmouth, Rev. G. I. Keirn of Portland, Rev. J. C. Perkins of Portland.

Rev. S. B. Flagg was chosen as chairman for the meeting. Officers were chosen for the ensuing year as follows: J. L. Seward, president; J. C. Perkins, secretary; executive committee, J. L. Marsh, G. I. Keirn, J. C. Perkins.

A motion was introduced by J. L. Seward to the effect that this association take some measures toward a closer union with the Universalists of this State.

A paper was then read by J. C. Perkins on "The Date of the Book of Jonah." Discussion followed. After some minor business, the meeting adjourned.

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The Common, the Commonplace, and the Romantic, W. R. ALGER.
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